The Beard And Sunnats Of Rasulullaah S.A.W

Preface to the Second Edition

This book was published two years ago under the title "The beard and issues of human nature". With the grace of Allaah it was sold out within a few months. The second edition, however, could not be published quickly thereafter. After a space of four years this is the second edition.

The first name of the book was cumbersome and not very clear. Thus, for the second edition the name has been changed to "The beard and Sunnats of Rasulullaahs".

Further, a few significant additions have also been done. A number of important rulings have been added, more references have been included and two new recommended acts (Sunnats) have been brought viz. circumcision and parting the hair. Answers to a number of objections have also been included.

I make du'aa that Allaah accepts this weak effort and make it a means of guidance. Ameen!

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Preface to the First Edition

While delivering a sermon Nabi ρ once mentioned:

"The book of Allaah is the best of speeches. The lifestyle of Nabi ρ is the best of lifestyles. The worst of things are innovations. All innovations are deviant."

The above statement is clear and requires no explanation. The lifestyle of Nabi ρ (May my parents be sacrificed for him!) is the best and finest of all lifestyles. Lifestyles introduced by men are the worst and most detrimental. If these new lifestyles are regarded as part of Islaam then they are innovations. Every innovation is without doubt a great evil. May Allaah save us from these!

Muslims are requested to take a deeper look at every aspect of their lifestyles. If anything appears to be of a devilish or evil nature then one should return to the lifestyle of Nabi ρ.

In the beauty of the face, the hair plays a major role. It differentiates the beauty of the male and female countenance and takes one out of childhood. Today the hair is a topic on it's own. There are different hairstyles, haircuts and machines used to cut the hair. The most distinctive quality of a male face is the beard. It greatly increases the beauty and splendour of the face. The world sees the beard in many different ways. According to some people, the beard is the essence of male splendour and beauty. According to others, to be clean-shaven is regarded as handsome. Generally, Christians and Fireworshippers, due to culture, and many polytheists, due to religious reasons, regard shaving of the beard as necessary. On the other extreme the Sikhs, Jews and certain Hindu ascetics leave the beard to grow without cutting it. What ever may be the proofs of either group, the fact is that Islaam has avoided extremism and chosen the middle way. In contrast to the first group, Islaam commands the keeping of the beard so that there is no resemblance to a clean-shaven face. In contrast to the second group, Islaam has stipulated a length that prevents resemblance to a beard that grows without being cut.

With regards the first group, the Hadith of Ibn Umar τ states that Nabi ρ mentioned: **"Oppose the polytheists. Trim moustaches and lengthen beards."** In another narration it is mentioned: **"Cut moustaches and allow beards to hang."** (Bukhari and Muslim)

From the above narrations opposition to the non-Muslims is proven to be an essential objective of Islaam and keeping of the beard is clearly an obligation (Fardh). This Hadith also proves the impermissibility of shaving the beard because of the following important principle: **A command to do a certain thing necessitates that the opposite action be forbidden.** Thus, as this Hadith makes it obligatory to keep a beard, is also makes it forbidden and impermissible to shave it or shorten it. If shaving is not regarded as forbidden but permissible then the command to grow the beard and not to shave it will become null and void.

These Ahadeeth should be considered by those people who shave their beards not only to fulfil their desires, but, to imitate and resemble the non-Muslims. It is as if their purpose is to oppose this essential object of Islaam, viz. opposing the non-Muslims. May Allaah save us from this and from them. (At-Tashabbuh fil Islaam)

An educated person once addressed a lengthy question to Hadhrat Moulana Ahmadullah Saheb رحمه الله, the Sheikhul Hadith of Jamiah Husainiyah, Raander. Moulana instructed this worthless person to answer the question. Thus, a lengthy answer was prepared and dispatched. After a while it was realised that this topic is not specific to any particular group, rather, it would be beneficial to all people. It was decided that it should be published. It was, therefore, prepared appropriately and many additions were made to it. Almost all the rulings regarding issues of natural habits (Fitrah) are a later addition. These will, Insha-Allaah, prove to be beneficial.

The question has been omitted since it is not essential in understanding the contents of the book.

The following books were a big help : "Daari ki Qadar wa Qimat" by Moulana Aashi Ilaahi Merthi رحمه الله , Ät-Tashabbuh fil Islaam by Hadhrat

Moulana Muhammad Tayyib Sahib رحمه الله and "Iífaa ul-Lihyah" by Moulana Madani رحمه الله.

May Allaah reward these saints in the best way and may He accept the efforts of this worthless soul. Ameen!

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23 August, 1970

About the Author

Hadhrat Moulana Hafiz Mufti Saeed Ahmed Palanpuri studied in the renowned Darul Uloom Deoband – India. Taught in Jamia Ashrafia – Gujuraat for 9 years and currently lecturing in Darul Uloom Deoband for the last 32 years. He has tutored in every science of the Dars Nizaami and has become world famous for his discources and deliberations on Tirmidhi. An average of +_ 1000 students attend these dynamic presentations daily. Fortunetly it has been documented and soon to be released. Student's acknowledgeing his vast, intense depths of knowledge generally refer to him as "Allamah" and "Bahr ul Uloom".

Besides his tours of U.S.A, U.K, Canada, Zambia, Zimbabwe, Malawi, South Africa and Turkey, he has written extensively especially for the scholars.

He has full command over 5 languages i.e Arabic, Persian, Urdu, Gujuraati and English.

Presently in his life 5 of his works are used as standard text books in higher Institutes of Learning. He has penned works of reputable level on Tafseer, Ahadeeth, Principles of Tafseer, Principles of Ahadeeth, History of Ahadeeth compities, Syntax, Grammar, Etermology, Jurisprudence, Philosophy and logic.

His latest gigantic master piece is the 5 volumes, commentary of the magnus opus of Hadhrat Shah Waliullaah Dehlevi (A.R) "Hujjatullaah Baligha" – called Rahmatutalllah ul Wasiyah" each volume extending over 850 pages. He has acclodates from most of academic sources of the world for these sterling services.

This year (1426-2005) we intend translating few of Hadhratul Ustaad Allamah Saeed Palanpuri's works and on completion "Fatawa Rahmiyyah," we hope to embark on the translation of "Rahmatullaahi Wasihyaa." We require your duaas.

The current work explains with proof and laws of the Sunnan of the Ambiyaa υ. May Allaah Jalla Majdahu, grant us the ability to read, study and act upon.

A. H. Elias (Mufti)

The Beard

It is compulsory (Waajib) for a Muslim to keep a beard. It is also compulsory (Waajib) that the beard be one fist in length. To shave it without a valid Sharí reason is prohibited (haraam). A person who does so is an open sinner. To trim the beard to less than a fist is a near prohibition (Makrooh Tahrimi). To do so on a continuous basis is also a grave sin. There is consensus of opinion in the Muslim world regarding this issue.

Your lengthy question requires that the answer should be explained in detail. The following is, therefore, presented.

It is compulsory (Waajib) to keep a beard

For a Muslim man to keep a beard is compulsory (Waajib). Ibn Umar τ narrates that Nabi ρ said: **"Shorten moustaches well and lengthen the beard."** (Six Books of Hadith)

In another narration he said: **"Oppose the Polytheists. Shorten moustaches and allow beards to grow."**

Hadhrat Abu Hurairah τ narrates that Nabi ρ said: **"Cut moustaches and lengthen beards and oppose the Fireworshippers."** (Six Books of Hadith)

Allamah Mahmood ibn Khattaab Subki Maaliki, while explaining the Hadith, writes:
"A command comes for compulsion (Wujoob) and a compulsory action (Wujoob) cannot be dismissed without proof. This is a well known principle of the science of the principles of Hadith."[1]

Allaamah Ahmed Nafraawi Maaliki writes: "The word of Imam Abu Zaid and the command of Nabi ρ indicates towards compulsion (Wujoob)."[2]

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[1] Almanhil al-azb al-mowrud, vol. 1, p. 186

Imam Hazam Zaahiri writes: "It is obligatory (Fardh) to cut moustaches and lengthen beards."[3]

A commentator of Mishkaat, Hadhrat Shah Muhadith Abdul Haq Dehlawi says: "To keep a beard one fist length is compulsory (Waajib)."[4]

It is compulsory (Waajib) to keep the beard one fist in length

To keep the beard one fist in length is compulsory (Waajib). This is proven by the example (Sunnah) of Nabi ρ. The words of Muhaddith Dehlawi mentioning that it is compulsory (Waajib) to lengthen the beard to one fist in length have been mentioned above. The words of Qazi Thanaúllah Paanipati رحمه الله that trimming the beard to less than a fist is prohibited will appear in due course under the section dealing with the verdict of the Hanafi school of thought. The text of Durre Mukhtaar states: "When the beard is the recommended length (Sunnah), that is, a fist in length…"

Imam Muhammad رحمه الله has written in Kitaabul Aathaar: "The recommended (Sunnah) length of the beard is the length of one fist. This is done by grasping the beard in the palm of the hand and whatever portion thereof is extra is cut."

All the above texts indicate that the compulsory length of the beard according to the lifestyle (Sunnah) of Nabi ρ is one fist. To keep the beard longer than this is not proven from the lifestyle (Sunnah) of Nabi ρ.

In addition, the books of Hadith and Seerah clearly mention that the beards of Nabi ρ, the companions of Nabi ρ and the Taabiéen were one fist in length. **Also, the six words used in the context of the beard** which appear in the Hadith text (these will be explained shortly) indicate

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[2] Nafraawi, Sharah Risaalah Imam Abu Zaid
[3] Ibn Hazam, al-Mahali, vol 2, p. 320
[4] Muhadith Dehlawi, Ishatul Lamaat, vol. 1, p. 288

that the compulsion (Wujoob) of the beard is not simply any beard. Instead, an explicit length is intended - one fist length is compulsory (Waajib).

A doubt

Some people assume that Nabi ρ did not stipulate any fixed length for the beard but only encouraged people to keep one. In other words, if one abstains from keeping such a beard which is like an open sinner or a beard which is generally regarded as a beard amongst the masses then the requirement of Sharia has been fulfilled, whether or not it meets the deduced conditions laid down by the scholars of jurisprudence. (Moulana Modudi, Rasaail Wa Masaail, 1:140)

The Answer

Regarding the beard six words have been used in the Hadith text. First, let us try to understand the meaning of these words and then we can ponder whether a fixed length has been stipulated for the beard or whether any type of beard may simply be kept.

1. أعْفُوْا

This word comes from Baab If'aal (اِفْعال). The scholars of the Arabic language explain its meaning as follows:

He lengthened the beard until the hair became thick and long. (Taajul Uroos)

2. أوْفُوْا

This word also comes from Baab Ifaal (اِفْعال). It means to complete, to perfect and to fulfil.
(see p. 24) …. (He fulfilled the vow)
… (He measured in full)
… (He discharged his obligation in full)

This word appears in the text of the Hadith that appears in Muslim Shareef. Hadhrat Ibn Umar τ narrates that Nabi ρ said : "Oppose the Polytheists by cutting the moustaches completely and by fully lengthening the beard."

3. أرْخُوْا i.e. to make a thing wide and long, to leave it freely and to let it hang.

… (He held the reigns of the camel loosely)
… (He allowed the veil to hang)
… (He gave him the permission to utilize it)

Other sentences like these further clarify the meaning of this word.

This word also comes in the text of the Hadith that appears in Muslim Shareef. Hadhrat Abu Hurairah τ narrates that Nabi ρ said : "Cut moustaches and enlarge and lengthen beards, thereby opposing the Fireworshippers."

4. أرْجُوْا i.e. to allow it to remain in complete form or to leave it freely.

… (He did not take any portion of the prey. He left it in its complete form)
… (He left or delayed the matter)

This word also appears in the Hadith text. Refer to Majmau Bihaaril Anwaar, Allamah Taahir Patni under the root word رجا

5. وَفِّرُوْا

This word comes from Baab Taf'eel. It also comes from Baab If'aal. In both cases it means to increase or to complete.

This word comes in the Hadith text of Musnad Ahmad, Tabrani, Bukhari, Abu Dawood and Muslim.

The word وَفِّرُوْا also appears in the Hadith texts of Bukhari and Muslim.

6. دَعُوْا

The word comes from Baab Fataha as a command in the present tense. It means to leave freely.

…(He let it free)

This word appears in the Hadith of Tabrani.

Now, let us look specifically at the actions of Nabi ρ and his Companions ψ. The Hadith of Hadhrat Jaabir Ibn Samurah τ appears in Muslim Shareef:

"The beard of Nabi ρ was thick."

The length of it can be deduced from a narration in which Abdullah Ibn Sanjarah Abu Mamar asked Hadhrat Khabbaab Ibn al-Arat: "Did Nabi ρ recite Quran in Zuhr and Asr Salaah? He replied that he did. He asked: "How could you people have known that Nabi ρ was reciting Quran?". Hadhrat Khabbaab replied: "By the movement of the blessed beard of Nabi ρ we used to realize that he was reciting Quran." (Rawaahu Abu Dawwod Wa Bazzar, vol.2, p. 44)

It is clear from the above that only such a beard that was sufficiently long would shake when Quran was recited. If the beard was small there would be no question of it moving.

It is narrated concerning Hadhrat Abu Bakr Siddeek τ that his beard was thick.
It is narrated concerning Hadhrat Uthman τ that his beard was not thick but it was long.
The beard of Hadhrat Ali τ was wide and used to fill the area between he two shoulders (Shamsud Duhaa, p. 11)
In addition to this, Nabi ρ used to pass the wet fingers through the beard and this cannot be done in the case of a small beard.

Moulana Maududi has written that the issue of the beard was not important amongst our predecessors. In the books of Siyar and the science of the narrators of Ahadeeth only the lengths of the beards of two or three companions of Nabi ρ are mentioned. (Rasaail Wamasaail, vol.1 p.145)

This is an error. Firstly, the biographers and authors of the books of the science of narrators of Ahadeeth have not even recorded the biographies of all the companions of Nabi ρ. Only the biographies of the most eminent companions of Nabi ρ have been recorded. For this reason, there is only mention of their beards. Secondly, in that era this was not an issue because all the people acted upon the words of Nabi ρ. There was, therefore, no need to bring up such a discussion. However, once laxity set in regarding the teachings of Islaam and people began introducing new customs, it became necessary to discuss the issue.

In any case, each person should acknowledge whether the above mentioned words refer to a specific length of the beard or not and whether this is really a deduction of the scholars of jurisprudence.

The scholars of jurisprudence have only stipulated a length of one fist in the light of certain Ahadeeth.

Some people may have the doubt that many books state that it is recommended (Sunnah) to keep a beard, hence, how can it be said that it is compulsory (Waajib) to keep it. The answer to this is that the beard is recommended (Sunnah) because it is proven from the actions of Nabi ρ and the Hadith and it is not proven from the Quran. This is similar to the Eid Salaah, which is referred to as Sunnah (recommended) and Witr, which is also referred to as Sunnah (recommended) by some people. Shah Muhaddith Dehlawi writes:

"Keeping the beard is regarded as Sunnah because the literal meaning of Sunnah is 'the way of Deen' (be this Waajib, Sunnah or Mustahab) and also because the Ahadeeth confirm the rewards for

this. In fact, the Eid salaah is also regarded as Sunnah for this reason."[5]

We have now understood that both the Eid Salaah's are recommended (Sunnah) whereas they are actually compulsory (Waajib) because the recommended (Sunnah), meaning 'the system of Nabi ρ', and compulsory (wujoob) do not contradict each other. It is indeed strange to take note of one point here. The importance given to Eid Salaah is even more than an obligatory act (Fardh) as people who do not perform Salaah the entire year will make sure not to miss the Eid Salaah. However, the beard is considered to be of an even lower status than optional (Nafl) whereas both (Eid Salaah and the beard) are recommended (Sunnah) and both are compulsory (Waajib).[6]

The beard when it is referred to as Sunnah (recommended) can also be explained in that one fist length is Sunnah (recommended) and to lengthen it more than this is contrary to the lifestyle (Sunnah) of Nabi ρ. This can be understood from the text quoted earlier from the book Kitaabul Aathaar of Imam Muhammad رحمه الله wherein he states:

"The recommended verdict (Sunnah) of the beard is to lengthen it to one fist. This may be done by grasping the beard in the palm of the hand and cutting the excess."

By trying to look at the issue differently, people have assumed that one fist is recommended (Sunnah) and less than this, whether by trimming or cutting the beard, is contrary to the recommended verdict (Sunnah). In reality this is an omission of a compulsory act (Waajib) and strictly prohibited (Haraam).[7]

Shaving the beard is prohibited

There is consensus of opinion in the entire Muslim world that shaving of the beard is prohibited (Haraam). Not even one individual is of the

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[5] Ashi'atul Lam'aat (Vol.1 Pg.288).
[6] Moulana Aashiq Ilaahi, Dhaari ki Qadar Wa Qimat, p.26
[7] Moulana Aashiq Ilaahi, Dhaari ki Qadar Wa Qimat, p.36

opinion that it is permissible to do so. A few quotations from the senior scholars of Islaam are presented hereunder.

Allamah Mahmood Khattaab writes:

"For this reason the jurist consultants like Imam Abu Hanifah رحمه الله, Imam Malik رحمه الله, Imam Shafi رحمه الله , Imam Ahmad رحمه الله, etc. are all of the opinion that it is prohibited (Haraam) to shave the beard."[8] The verdicts of all the jurists, who aim to make ijtihaad, clearly declare the shaving of the beard to be prohibited (Haraam) just as the Hadith demands. Hence, it is obligatory for all those who have been entrusted with this responsibility, especially the scholars, not to deviate from the laws communicated upon the tongue of Nabi ρ.[9]

"Many students of the modern age have become lax. They have shaved their beards and lengthened their moustaches. Some even imitate the non-Muslims by shaving the edges of the moustache and prolonging the portion beneath the nose. Many of the uninformed follow these people."[10]

Hadhrat Thaanwi رحمه الله writes:

"The text of Durr Mukhtaar, which stipulates the shaving of the beard as prohibited, is clear proof for the consensus of opinion on this issue."[11]

Having seen these various quotations the verdicts of the scholars of each of the four schools of thought will be individually presented.

Verdicts from Hanafi jurisprudence

1. "From this (Hadith) it is known that the actions of some unfortunate Muslims from India and Turkey (i.e. shaving of the beard) is prohibited (Haraam).[12]

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[8] Mahmood Khattaab, Mihhal, vol. 1, p. 186
[9] Mahmood Khattaab, Mihhal, vol. 1, p. 186
[10] Mahmood Khattaab, Mihhal, vol. 1, p. 189
[11] "Thanwi, Bawaadir un-Nawaadur, p. 443

2. "In the same way for a man to shave his beard is prohibited (Haraam)."[13]
3. "To trim it to less than a fist is prohibited (Haraam). There is consensus upon this."[14]
4. "Just as the non-Muslims cut their beards and just as this is a custom amongst them, it is prohibited to cut the beard."[15]
5. "To cut the entire beard is the custom of the Hindus of India and the Fire-worshippers."[16]
6. "To shorten the beard to less than a fist is prohibited (Haraam)."[17]
7. "To shave the beard or to cut it to less than a fist is prohibited (Haraam)."[18]

Verdicts from Shafi jurisprudence

Allamah Ahmad ibn Qasim Abaadi Shafi writes in Tuhfatul Muhtaaj, commentary of Minhaaj, in the marginal notes:

"Note: Ibn Raafia, in Al-Kifayah, has questioned the statements of Rafií and Nawawi that shaving the beard is detested (Makrooh) because Imam Shafi رحمه الله has explicitly declared it to be prohibited (Haraam) in Kitaabul Umm. It can, therefore not be detested. Halimi, in Shu'bul Iman, and his teacher, Qafaal Shaashi, in Mahaasin us-Shariah, have reached the same verdict. Azraí has also mentioned that the correct verdict is that shaving the beard without any valid excuse is prohibited (Haraam)."[19]

Verdicts from Maaliki jurisprudence

The famous scholar of Maaliki jurisprudence, Sheikh Ahmad Nafrawi Maaliki, has written in the commentary of an article of Imam Abu Zaid:

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[12] Moulana Khalil Ahmed, Bazlul Majhood Fi Sharhi Abu Dawood, vol. 1, p. 33
[13] Allaie, Durr Mukhtaar Maá Radd al-Mukhtaar, vol. 5, p. 359
[14] Änwar Shah Kashmiri, Fayful Baari, vol.4, p. 380
[15] Sindhi Hashia Nasai, vol.1, p. 7
[16] Durr Mukhtaar Wa Kaza fi Zaylai Wa Sharanbulali (We have omitted the entire text due to length), p. 12
[17] Qazi Thanaullah Paanipati, Maalaa Budda Minh, p. 130
[18] Mufti Abdur Rahim Lutchpuri, Fatawa Rahimiya, vol. 1, p. 75
[19] Äbaadi, Sharah Minhaaj Dar Sharah Fasl Aqiqah

"The practice of the army soldiers in our times whereby they shave their beards and allow their moustaches to grow is undoubtedly prohibited (Haraam) according to all the scholars of Islaam. This is because their practice is against the lifestyle (Sunnah) of Nabi ρ and an emulation of the non-Muslims and Fire-worshippers."[20]

Sheikh Ahmad Faarsi Maaliki, who is famous as 'Zowraq', similarly writes in the commentary of the above mentioned article:

"It is prohibited to shave the beard. Plucking out or shaving the white hair from the beard is also prohibited. Dividing and plaiting it is similarly prohibited."

Verdicts of Hanbali jurisprudence

Al-Iqna is the most authoritative book of Hanbali jurisprudence. The author wirtes:

1. "It is obligatory to allow the beard to grow. To shave it is prohibited (Haraam)."[21]
2. "To lengthen the beard in such a way that none of it is removed is obligatory. Shaving it is prohibited (Haraam) according to the verdict of Sheikh Taqi ud-Din Subki رحمه الله."[22]
3. "The authoritative verdict of the Hanbali school of thought is that it is prohibited (Haraam) to shave the beard."[23]
4. "To lengthen the beard is obligatory and to shave it is prohibited (Haraam)."[24]

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[20] Baabul Fitrati wal Khitaan
[21] Abun Naja, Sharfud Din Musa Hajaawi Maqdisi, 968AH, Iqna, Faslun Fil Imtishaat Wal Iddihaan
[22] Allamah Mansoor Ibn Idrees Hanbali, Kasshaaf al-Iqna bi Sharhil Iqna
[23] Allamah Muhammad Safaarini Hanbali, Giza ul-Albaab bi-Sharhi Manzoomatil Aadaab
[24] Mukhtasar Al-Muqna dar Fiqh Hanabilah

Verdicts of Zaahiri jurisprudence

"It was the custom of the Fire-worshippers to shave the beard, hence, Shariah has forbidden it and commanded that it be lengthened."[25]

The words of Ibn Hazam have already been mentioned. After these explicit declarations of the jurists, can there really be a second opinion with regard to the shaving of the beard being prohibited? Can any doubt remain regarding its sinful nature?

A valid excuse in the light of Shariah

Shaving the beard due to a valid excuse in the light of the Shariah is permissible. For example, not being possible to apply medicine upon a wound without shaving it, performing an operation on that portion, removing lice that cannot be removed by other means, or any other valid excuse. The following principle is applied here: **"Necessity makes it permissible to do the restricted."** An excuse of this nature will allow a female to shave the hair from her head as well.[26]

A person who shaves his beard is an open sinner (faasiq)

The definitions of open transgression (fisq) and an open sinner (faasiq) will first be mentioned.

Allamah Firozabadi writes:

1. "Fisq is to ignore and disobey the command of Allaah I, to depart from the path of truth or to be sinful. An open sinner (faasiq) is, therefore, called as such because he departs from the path of truth."[27]
2. "It means to disobey Allaah I. It may include a non-Muslim or a sinful Muslim."[28]

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[25] Qaazi Showkani, Nailul Awthor, vol. 1, p. 107
[26] Fataawa Rahimiah, vol. 2, p. 241
[27] Allamah Yacoob Firozabadi, Al Qaamoosul Muhit
[28] Saeed Khowri, Aqrabul Mawarid

3. "Fisq means to disobey Allaah I by performing a major sin. Constancy upon a minor sin also falls within the ambit of a major sin. In other words, to perform a minor sin excessively whether it is of one type or of many types."[29]
4. "A faasiq is one who knows and believes but does not practice."[30]
5. "A faasiq is one who continuously does minor sins or does major sins."[31]
6. "In the terminology of the Shariah, fisq means to leave the boundaries of the Shariah, to sin or to disbelieve. Generally, a sinful act is referred to as fisq and denial of any of the essential components of Islaam is referred to as disbelief (kufr). A faasiq means a person who leaves the obedience of Allaah I. In Qamoos, it is mentioned فسقت الرطبة عن قشرها meaning 'a date has come out of its covering peel'. From this the word faasiq was coined because a faasiq leaves the path of good."[32]

After pondering over these definitions it becomes clear that committing a major sin or continuously and excessively performing a minor sin is fisq (open transgression). A person who does so is a faasiq (open sinner). Shaving the beard is prohibited (Haraam), hence, it is a major sin. Cutting the beard to less than a fist, being contrary to the Sunnah-e-Mutawaatira[33], is a near prohibited act (Makrooh Tahreemi) and to persist in doing so is fisq (open transgression).

The beard is a recommended practice (Sunnah) of the Ambiyaa عليهم السلام and a demand of nature (fitrat)

To keep a beard is a recommended practice (Sunnah) of the Ambiyaa عليهم السلام and a demand of man's natural habit (fitrat). Fitrat has been explained by Abdur Raoof Misri in the following way:

[29] Qazi Abdun Nabi bin Abdur Rasool Ahmad Nagri Burhaanpuri, Dastoorul Ulama, vol. 3, p. 28
[30] Muhaqqiq Saeed Shareef Jurjani, Attareefaat
[31] Ibn Alaan Siddiqi Shafi, Daleelul Faaliheen Sharh Riyaadus Saaliheen, vol.1,p. 211
[32] Sayyed Abdud Daaim Jalaali, Lugaatul Quraan, Kalimah Faasiq
[33] A Sunnah practiced by so many people in so many eras that it is impossible to conclude that they had conspired with each other.

"Fitrat refers to those special qualities by which an individual's or a nation's personality is built from. For example, bravery, cowardice, sincerity, pride, generosity, miserliness, etc."[34]

This is the literal meaning of fitrat. We can technically define fitrat in the following way: "Fitrat is a collection of those specific qualities or unique signs which conform to the human natural disposition and which ultimately makeup an individual's or nation's character. Allaah I has, by means of the Ambiyaa عليهم السلام, commanded the Muslims to adopt certain qualities by which they would remain distinguished from other nations."

In Islaam, there are many such character building qualities. The beard is one of them. At this point, in conformance with the subject, we present a Hadith and briefly discuss its content:

Hadhrat Aisha رضي الله عنها narrates that Nabi ρ said:

"Ten things constitute fitrat (natural habits): Trimming the moustache, lengthening the beard, using a tooth stick (miswaak), cleaning the nose with water, cutting the nails, washing the joints of the body, removing the hair from the beneath the arms, removing the hair below the navel and washing the private parts after answering the call of nature." The narrator of the Hadith says: "I forgot the tenth thing. Perhaps it is gargling of the mouth."[35]

1. Trimming the moustache

Regarding the moustache five words have been used in the Hadith text:

a. جزوا الشوارب... cut the moustache
b. قص الشوارب ... cutting the moustache
c. احفوا الشوارب ... shortening the moustache
d. انهكوا الشوارب... shorten the moustache thoroughly

[34] Mujamul Quran
[35] Muslim, Ahmad, Nasai, Tirmidhi, Abu Dawood and Baihaqi have narrated this Hadith

e. اخِذ الشوارب … remove the moustache

Shaving the moustache has not appeared in any Hadith. [36] For this reason, according to Imam Malik رحمه الله it is prohibited to shave the moustache.

"Many of the scholars of Kufa are of the opinion that to shave or remove the moustache completely is prohibited. Imam Malik رحمه الله also says this. He even says that one who does so should be disciplined. Imam Qasim narrates that Imam Malik رحمه الله was of the opinion that shaving the moustache is mutilation.[37]

According to the Hanafi school of thought there is a verdict that regards the shaving of the moustache as a bidat (innovation).

"In Mujtaba it is mentioned that shaving the moustache is bidat."[38]

There is also a second verdict according to the Hanafi School that regards shaving the moustache as a recommended act (Sunnah). Multaqi ul-Bahr has preferred this verdict. However, Allai in Durr Mukhtar has referred to this verdict as weak. In Mujtaba, Imam Tahawi is reported to have said that Imam Abu Hanifa, Imam Muhammad and Imam Yusuf also regarded shaving it as a recommended act (Sunnah).

The difference of opinion springs from the five words that have been narrated in the Hadith text. Two of these, انهاك and احفاء are used to show emphasis and this is achieved when shaving takes place. For this reason some scholars have ruled that it is recommended (Sunnah) to shave it. However, this is not so. If shaving was intended then the word حلق is present in the Arabic language. Using another word instead of this word indicates that shaving is not desirable. Thus, the verdict of the Hanafi School of shaving being recommended (Sunnah) is not the preferred view.

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[36] In one edition of Nasai, the word … does appear, but there is no guarantee regarding the chain of narrators.
[37] Showkani, Naylul Awthor, Baabu Akhzish Shaarib
[38] Allai, Durr Mukhtaar, vol. 5, p. 358, Bayaan Hazr Wa Ibaahah, Fasl fil Bai

The preferred view, according to the Hanafi School, can be divided into three:

1. So much of the moustache should be cut so that the edge of the upper lip becomes apparent. Ibn Aabideen Shaami quotes from Mujtaba:

"The moustache should be cut so that it becomes equal to the upper edge of the upper lip. There is consensus that this is recommended (Sunnah).[39] It is recommended (Sunnah) to cut it so short that the redness of the upper lip becomes apparent. It should not be removed from the very root. The text of the Hadith which commands احفاء الشوارب means precisely what has been mentioned above."[40]

2. So much should be cut that it becomes like the eyebrows. The author of Hidayah has written in At-Tajnis Wal Mazeed:

"It is preferred that so much of the moustache be cut that it becomes like the eyebrows."[41]

Fataawa Aalamgiri has also prescribed this method.

3. The entire moustache should be cut. Moulana Khalil Ahmad Sahib رحمه الله writes:

"All the five words indicate that the aim is to remove the hair completely.
Imam Tahawi mentions that he saw Muzani, the student of Imam Shafi, trimming his moustache and he also saw his own scholars doing so. **Thus, the preferred view is that shaving the moustache is not an innovation (Bidat).[42]** The recommended verdict (Sunnah) is to cut it thoroughly so that all the hair is short. Hadhrat Thaanwi رحمه الله has written that the preferred view according to some is to clip it thoroughly.

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[39] Ibid
[40] Ibn Hajar, Nuqila Anhu fil Bazl, vol. 1, p. 33
[41] Sayyed Thanwi narrated from him in At-Taraaif Waz Zaraaif
[42] Ammal Halaq Fa Jaaizun Indal Ahnaaf Khilaafan Limalik (From : Imaali Shah Anwar Shah رحمه الله)

Hadhrat Shah Sahib Kashmiri رحمه الله says that trimming it is better than shaving it. Thus, to thoroughly clip all the hair of the upper lip with a scissors is the preferred method. Sayyed Moulana Zakariyya Sahib رحمه الله says:

"A number of scholars of the past took the route that shaving the moustache is recommended (Sunnah). However, the research of the majority of the scholars is that it is recommended (Sunnah) to cut it. Cutting here would mean to thoroughly cut it so that it is similar to shaving it."[43]

Note:

- **To begin cutting the moustache from the right side is preferred.**

- **It is permissible to cut the moustache by oneself or allow someone else to do so. It has been narrated that the moustache of Nabi ρ was cut by another person:**

"Taariq Ibn Habib narrates that once a barber cut the moustache of Nabi ρ. He saw a **white hair** in the beard of Nabi and wanted to remove it. Rasulullaah ρ caught his hand and said: **'A person who reaches any degree of old age then this will be a source of light for him on the day of Qiyamah.' "[44]**

Haafiz Badruddin Aini رحمه الله mentions in Umdatul Qaari, a commentary of Bukhari:

"A person has a choice regarding the cutting of the moustache. He may cut it on his own or allow someone else to do so since the purpose is fulfilled in both cases. **However, one should not allow another person to cut the hair from beneath the arms and the pubic hair." (Aini)**

Note:

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[43] Khasaail Nabawi, Sharah Shamail Tirmidhi, p. 93
[44] Mughni, vol. 1, p. 91

The hair of the nose should be cut with a scissors and should not be plucked out. (Sharhus Sunnah, Mirqaat, vol. 4, p. 456)

2. Clipping the Nails

There is no specific method of clipping the nails. **They may be cut in any way beginning and ending at any finger. However, beginning from the right hand is recommended (Sunnah).**

It is best to bury nails that have been cut. In As-Siraaj ul-Wahhaaj it is stated that hair from any part of the body, nails and any part of the body which is separated from the body should be **buried.**[45]

If it cannot be buried then it should be **placed** on an **elevated** place. Putting it in a place of high usage will prove to be hazardous to health. **In Fatawa Rahimiya it is mentioned that throwing away of hair and nails is permissible.**

3. Removing the hair from beneath the arms

In Mujtaba, some scholars have been quoted to have said that both shaving the hair from beneath the arms or plucking them out are commendable (Shaami). However, in the Hadith text the word نتف has been used, meaning to uproot the hair. It is, therefore, better to remove the hair from the roots. This has three benefits:

a. The hair will take longer to reappear, thus, there will be no need to frequently remove the hair.
b. A minimal amount of odour will issue from beneath the arms.
c. When the hair root comes out again it will not regrow.

However, if one is not in the habit of plucking the hair out from the roots or one cannot endure the discomfort then it is acceptable to shave the hair. Imam Nawawi رحمه الله has narrated an incident in which Yunus Ibn Abd al-Aála رحمه الله came into the presence of Imam Shafi رحمه الله. A barber was at the time shaving his hair. He said to Yunus رحمه الله "I do realize that it is

[45] Thaanwi رحمه الله, At-Taraaif Waz-Zaraaif, vol. 3, p. 122

recommended (Sunnah) to pluck out the hair, however, I cannot tolerate the discomfort."[46]

Note:

1. It is preferred (Mustahab) to begin from the right arm.
2. It is permissible to use a hair removing ointment to remove the hair beneath the arms.[47]
3. To allow another person to remove the hair from beneath the arms is a matter of differing opinions amongst the scholars. Some regard it as detested (Makrooh). Others regard it as even less reprehensible than detested (Makrooh). Allamah Aini's opinion has been mentioned in the discussion on the moustache that the hair beneath the arms and the pubic hair should be shaved by oneself. Imam Nawawi رحمه الله held the same opinion.

However, in a case of necessity it is permissible to allow another person to shave it. It has already been mentioned early in this book that Imam Shafi رحمه الله allowed a barber to remove his hair.

4. Shaving the pubic hair

1. Some scholars are of the opinion that the Arabic term عَانَه refers to the hair growing around the frontal private part area of a male or female. Ibn Suraij is reported to have said that عَانَه refers to the hair around the hind private parts of a male or female. However, the most authoritative verdict of the research scholars is that both the front and hind private parts are referred to as عَانَه. Imam Nawawi رحمه الله says:

"By combining both the above-mentioned statements we realize that to remove the hair from both the front and hind private parts is preferred (Mustahab). Sayyed Murtaza Zabidi has mentioned the very same thing in 'Ittihaaf us-Saadatil al-Muttaqeen' (vol.5, p. 415). Therefore, this is the correct verdict.

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[46] Showkani رحمه الله, Nailul Awtaar
[47] Nailul Awthor

Showkani's رحمه الله objection is not particularly strong. He says that literally 'Aanah' means that portion below the stomach where hair normally grows. Hence, how can the hind private part be referred to as the 'Aanah'? The word إستحداد has been explained in another Hadith as حَلق العَانه. Therefore, it is not correct to take its meaning in a general way. In addition, there is no proof of Nabi ρ and the companions of Nabi ρ shaving the hair from their hind private parts.

This objection is not valid because it is possible to extract a proof from the literal meaning of the word 'Aanah'. Literally the word 'Aanah' means the portion beneath the stomach where the hair grows. However, figuratively it means hair since only hair can be shaved. In addition to this, the hair that begins to grow below the stomach ends close to the hind private part. The hair of the thighs is different from this hair despite not being completely separate. This difference is easily visible to everyone. Hence, the 'Aanah' will refer to all the hair that begins from below the stomach to wherever it reaches. Thus, the shaving of the 'Aanah' of Nabi ρ and the companions of the Nabi ρ included all the hair discussed above. Each section of hair is not dealt with individually.

Hadhrat Thanwi رحمه الله has narrated this very same ruling from the commentator of Riyaadhus Saaliheen. He explained the wisdom of shaving the hair of the hind private parts in the following words:

"Shaving is due to the fear that impurity may remain attached to it and may not be possible to remove when one cleans the private parts (istinja) after answering the call of nature."[48]

2. In the Ahadtih text the words حلق (shaving) and استحداد (using a blade) have been used. It is, therefore, best that one uses a razor blade or a metal shaving object as this increases the virility. [49]

"It is best to shave it since this conforms with the words of the Hadith and Hadhrat Ibn Umar τ mentioned that Nowrah (a hair removing ointment) is an latter day invention." (Mughni, vol. 1, p. 87)

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[48] At-Taraaif Waz-Zaraif

[49] Kulliyaate Nafsi, p. 418, Sadidi, p. 95, Aqsaraa'I, p. 90

3. To cut it or to remove it by using lime, soap, etc is permissible. Shaami رحمه الله has mentioned this by quoting from Hindiya. Ibn Qudama has written :

"It is acceptable to clean the pubic area with anything since the aim is to remove the hair. Once Imam Ahmad was asked: 'Is it acceptable to remove the pubic hair with scissors since all the hair is not cut properly?' He replied: 'I think it would suffice, Insha-Allaah.' He was then asked: 'Is it acceptable to pluck out the pubic hair?' He answered: 'Can a person have the ability to endure this? However, it is acceptable to use Nowrah.'" (Muhgni, vol. 1, p. 86)

Allamah Showkani رحمه الله also said that it is permissible to pluck out the hair. However, the command of plucking applies to females even though Showkani رحمه الله did not expressly mention this.

4. It is recommended (Sunnah) for females to pluck out the hair. Shami رحمه الله narrates from Ibn Nujaim's Al-Ashbaar Wan-Nazaair : "The recommended (Sunnah) in the case of females removing the pubic hair is to pluck it out from the roots." This ensures that the area remains desirable for the female gender. However, if there is pain then it would be preferable to use lime, soap, etc since this also keeps the area soft. The final permissible option would be to shave the hair with a razor.

5. **The pubic hair should be removed from immediately below the navel. (Shami and Aalamgiri vol. 5, p. 368)**

6. In most people there is a clear difference between the hair above the navel and below the navel. However, some people have a lot of hair on the chest and stomach which may lead to confusion. In this case it is clear that the hair below the navel is the hair to be shaved and not the hair above the navel.

Time limits for the above-mentioned actions

It is **preferred** to do the four actions mentioned above (cutting the moustache, clipping the nails, shaving the hair beneath the arms and

shaving the pubic hair) **once in a week.** This is best on a Friday. It is **permissible** to clean the hair once in **twenty days** also. However, not to remove the hair for longer than **forty days is near prohibition** (Makrooh Tahrimi) and a sin. Hadhrat Anas τ said:

"Rasulullaah ρ said that we should not exceed forty days in cutting the moustache, clipping the nails, removing the hair from beneath the arms and shaving the pubic hair."[50]

In other words, forty days should be the maximum time. Thereafter, it is not acceptable to leave the respective parts without cleaning them. It is near prohibition (Makrooh Tahrimi). Now Salaah also becomes detested (Makrooh).

Hadith: Rasulullaah ρ used to clip his nails and trim his moustache every Friday, remove his hair from the navel on the twentieth day and remove the hair from beneath the arms on the fortieth day.[51]

5. Tooth stick (miswaak)

Nabi ρ emphasized striving for purity and cleanliness. One particularly important thing which he greatly encouraged was the tooth stick (miswaak). In the Hadith he placed great importance to it:

"If I did not fear that my nation would be cast into difficulty I would have made the use of the tooth stick (miswaak) compulsory before every Salaah."

Any man of understanding in today's time knows the health benefits of using a tooth stick (miswaak) and its preventing of many diseases. From a spiritual point of view, however, it is important for it draws the pleasure of Allaah I.[52]

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[50] Ahmad, Tirmidhi, Nasai, Abu Dawood
[51] At-taleeq us-Sabeeh, vol. 4, p. 405
[52] Moulana Muhamad Manzoor Nomani, Maáriful Hadith, vol. 3, p. 54

Special Occasions when the tooth stick (miswaak) should be used

Rasulullaah ρ used the tooth stick (miswaak) whenever he awoke from sleep, particularly at Tahajjud time. Whenever he came into his home he would use it before doing anything else. This shows that using a tooth stick (miswaak) is not confined to Wudhu. After awaking from sleep or if a long time has elapsed wherein the tooth stick (miswaak) was not used then it is preferable to use it, even though Wudhu is not being performed.

Our scholars have deduced from this very Hadith that using a tooth stick (miswaak) at all times is preferred and praiseworthy. However, there are five times when it is even more encouraged:

1. During Wudhu.
2. When one is about to stand for Salaah. This applies only if a long time has elapsed between the Wudhu and Salaah.
3. Before commencing with the recital of the Quran.
4. When awaking from sleep.
5. To clean the teeth when a bad odour has developed in the mouth or the teeth have changed colour.[53]

Using a tooth stick (miswaak) increases the value of Salaah

Hadhrat Aisha رحمه الله narrates Nabi ρ saying: "The value of that Salaah for which tooth stick (miswaak) is used is seventy times more meritorious than a Salaah for which tooth stick (miswaak) was not used." (Baihaqi in Shu'bul Imaan)

The Hadith means that a Salaah before which a tooth stick (miswaak)) was used is many times more meritorious than a Salaah before which a (tooth stick (miswaak)) was not used. Taking the literal meaning of 'seventy' would also be acceptable.

[53] Moulana Muhamad Manzoor Nomani, Maáriful Hadith, vol. 3, p. 57

A person standing in the lofty court of Malikul Mulk and Ahkamul Haakimeen (titles of Allaah I) with the intention of speaking to Him in Salaah should rightfully think that the majesty and greatness of Allaah I would be best respected by washing his mouth and tongue with musk and rosewater before asking from Him. However, Allaah I has been kind and merciful enough to command the use of only the tooth stick (miswaak) for this purpose.

If a person uses a tooth stick (miswaak) before Salaah with such respect and honour for Allaah I then his Salaah can rightfully be more than seventy times higher in status then a Salaah with no tooth stick (miswaak).

A fasting person may use a tooth stick (miswaak) even after midday (Zawwaal)

Hadhrat Imam Shafi رحمه الله says that it is detested (Makrooh) for a fasting person to use a tooth stick (miswaak) after midday (Zawwaal) because the fragrance which emits from his mouth due to an empty stomach is more loved by Allaah I than musk. By using a tooth stick (miswaak) the smell is removed.

The Hanafi scholars, on the other hand, say that the fragrance from the mouth of a fasting person is due to an empty stomach and this cannot be removed by using a tooth stick (miswaak). A tooth stick (miswaak) will removes the odour of the mouth, which is necessary to remove. The majority of the scholars agree with this verdict. Pondering over the proofs of the jurists convinces one about the strength of this verdict.

The Hadith in which it is mentioned that the breath of a fasting person is more fragrant than musk in the sight of Allaah I, does not deal with the tooth stick (miswaak), rather, the virtues of fasting. In other words, when the smell (a disliked thing) from the mouth of a fasting person is so loved by Allaah I then how valuable would his entire fast be?
Hadhrat Shah Waliullah رحمه الله has written a similar reason:

"The Hadith in which it states that Nabi ρ used a tooth stick (miswaak) while fasting and the Hadith regarding the fragrance emitting from the mouth of a fasting person do not contradict each other. Statements of this nature are used for emphasis. It is almost as if Nabi ρ has said that Allaah I loves a fasting person so much that if there is an odour emitting from his mouth then on account of His love this odour would also be loved." (Hujjatullah, vol. 2, p. 173)

In addition, it is narrated that Nabi ρ used the tooth stick (miswaak) in abundance while fasting. Aamir Ibn Rabiáh narrates:

"I could not even count how many times I saw Nabi ρ using a tooth stick (miswaak) while he was fasting." (Bukhari, Abu Dawood, Tirmidhi, Humaidi, vol. 1, p. 77)

This Hadith is general and, thus, it would apply to the time after Zawaal as well. In the title of a chapter in Bukhari, Hadhrat Ibn Umar's τ verdict is mentioned wherein he states that a fasting person is allowed to use a tooth stick (miswaak) at the beginning or end of the day."(Taiseerul Wusool, vol.2, p. 311)

Note:

1. A tooth stick (miswaak) should be of a soft type like a Peelow, etc.

2. During times of necessity any such thing which cleanses the mouth such as a finger, a rough cloth, etc, would also suffice in fulfilment of the recommended act (Sunnah).

3. Tooth powder or toothpaste will also suffice in fulfilment of the recommended act (Sunnah) of the tooth stick (miswaak).

4. A toothbrush will also suffice in fulfilling the recommended requirement (Sunnah). However, the health benefits of a tooth stick (miswaak) will not be attained. For this reason, it should not become a habit or custom. It cannot replace a tooth stick (miswaak).

Continuous use of a toothbrush harms the gums, as well. (Fataawa Darul Uloom, vol. 7, p. 251)

Fatawa Rahimiyah states that the primary recommendation (Sunnah) of the tooth stick (miswaak) is to use a wooden twig. If this is not available, if one has no teeth or if the teeth and gums are painful by use of the tooth stick (miswaak) then it would be acceptable to use one's finger, a coarse cloth, tooth powder, toothpaste or a toothbrush. However, if a tooth stick (miswaak) is available then using any of these things would not fulfil the recommended act (Sunnah) and the full reward of the recommended act (Sunnah) would not be attained.

"The fingers will not be equal to a tooth stick (miswaak) if a tooth stick (miswaak) is available." (Kabiri, p. 32, Bahr, vol. 1, p. 21)

When fingers cannot be used if a tooth stick (miswaak) is available then how can a toothbrush or anything similar be used? (vol. 1, p. 126)

Note:

1. Wherever an odour may emit from in the mouth (teeth, gums, tongue, palate, etc) one should use a tooth stick (miswaak).

It is preferable that the tooth stick (miswaak) be thoroughly used throughout the mouth ensuring that the phlegm from the throat and chest is removed, also. By doing this properly sores will not develop in the mouth, the voice will become clear and the mouth will be fragrant. (Hujjatullah, vol. 1, p. 450)

2. The tooth stick (miswaak) should be held with the right hand. (Al-Minhal)

3. It is best to use it horizontally. Using it vertically is also permissible.

The Ahadeeth, which have been narrated regarding the use of the tooth stick (miswaak) horizontally, are all weak. See Al-Minhal, vol. 1, p. 178)

"A tooth stick (miswaak) should be used horizontally and vertically on the teeth. However, horizontal is the choice if one chooses to use the tooth stick (miswaak) in only one direction." (Al-Minhal, vol. 1, p. 179)

The Hadith of Abu Musa τ wherein he states " يشوص فاه بالسواك "

It is translated as 'horizontally'. However, Imam Waki رحمه الله has translated it as 'vertically.' (Muqaddamah Fathul Bari, p. 138)

6. Cleaning the nose

Islaam has placed great emphasis upon purity and cleanliness. A Hadith states:

"Allaah I is pure and loves purity. He is neat and loves neatness. He is kind and loves kindness. He is generous and loves generosity. Therefore, keep your courtyards neat. Do not imitate the Jews."[54]

In Islaam every limb of the body should be kept clean, even clothing. However, because some parts of the body gather impurity Nabi ρ specially advised that these be cleaned. Cleanliness of the mouth and nose are examples of this.

If at anytime one perceives impurity in the mouth, one should clean it by use of the tooth stick (miswaak). Similarly, if one perceives impurity or odour from the nose then it should immediately be cleaned out. Using water to clean the nose during Wudhu is recommended (Sunnah) and during Ghusl is obligatory (Fardh).

Human nature, also, requires that the mouth and nose be clean. A persons associates would naturally become disturbed if these impurities are not cleaned.

[54] These words have been narrated by Saéed Ibn Musayyab and the Hadith is *mowkoof*. Another narration of Sad Ibn Abi Waqqaas رحمه الله has the same words and it is *marfoo*, but, the words 'Do not imitate the Jews' are not in the Hadith. (Tirmidhi, The Chapter of Purity from the Chapters of Etiquette)

Note:

1. To clean the nose, water should be inserted into the nostrils and blown out with a strong exhalation. By doing this a number of times, the nose will be thoroughly cleansed.
2. Water should be inserted into the nose with the right hand and the nose should be blown with aid of the left hand.
3. If there is a need to insert the finger into the nose to remove any impurity then the left hand should be used.
4. While fasting it is not permissible to draw water high up into the nose because of the possibility of water penetrating into the brain and, hence, nullifying the fast. A Hadith states :

"Cleanse the nose thoroughly by properly inserting water therein, except while fasting." (Abu Dawood, Tirmidhi, Nasai)

7. Washing the joints of the body

Literally it means: "The back of joints of the fingers where dirt gathers." (Nihayah, Ibn Kathir)

However, the Hadith is not confined to only this meaning. Every such part of the body is intended wherever dirt may accumulate.

"The scholars have mentioned that the dirt which gathers in the fold of the ear and the inside of the ear is included in this. This should be removed by wiping it away or by any other method." (Showkani, Nailul Awthar)

"The mucous which gathers in the nose and dirt which gathers in any part of the body due to sweat or dust should also be removed." (Al-Minhal)

In summary, every such part of the body where dirt may gather has to be cleaned as a demand of nature. This is to keep the body presentable."

Moulana Muhamed Manzoor Nu'mani رحمه الله has stated that some senior scholars have mentioned that a principle is learnt from this Hadith.

Cleanliness of the body, neatness of appearance, removal and prevention of anything displeasing or distasteful are part of the laws of nature and the system of the Ambiyaa عليهم السلام.[55]
Ibn Qudamah has stated in Mughni that to wash the tips of the fingers after cutting the nails is preferred (Mustahab). This may be implied from the word براجم because scratching them before washing them may cause scabies. (Mughni, vol. 1, p. 88)

8. اِنتقاض الماء Has three meanings

a. To wash the private parts with water

   If the impurity (urine or faeces) has not passed further than the point of exit then it is recommended (Sunnah) to wash the area with water. This is the demand of nature as well. If the impurity has passed further than the point of exit then the rule is like other types of impurity, i.e. it is necessary to wash it with water. (Waki رحمه الله has taken this meaning).

b. Preventing Urination

   Washing the private part with water to prevent the passing of urine. (Abu Ubaidah, the Imam of Lugat, explained this meaning).

c. Sprinkling water on the private parts

   The third meaning is that after making wudhu to sprinkle some water with a wet hand so that one remains safe from the doubts of Shaitaan. (This is the view of the majority of the scholars since a Hadith mentions this clearly).[56]

A Hadith states: "When Nabi ρ used to pass water he used to make wudhu and sprinkle water on his clothing covering the private part area."

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[55] Maáriful Hadith, vol.3, p. 62
[56] Al-Minhal, vol. 1, p. 191

9. Gargling the mouth

Gargling the mouth ensures cleanliness and purity. To thoroughly clean the mouth as far back as the throat is amongst the important rulings of Islaam.
Note:

1. Gargling the mouth in wudhu is recommended (Sunnah) and in ghusal it is obligatory (Fardh).
2. While fasting it is detested to gargle the mouth with force[57] since this may cause water to enter the throat and render the fast invalid.

10. Lengthening the beard

We have intentionally left the topic of the beard to last so that there is continuity in our subject content.

Note:

1. The beard is that hair which grows on the cheeks and chin.

Below the sideburns there is an elevated bone. From here the beard starts. Above this is the hair of the head. (Imdaad, vol. 4, p. 210)

2. To lengthen the beard to one fist is recommended (Sunnah). Longer than this should be cut.

The demand of the text of the Hadith is that the beard should be left to grow as long as possible since the Ahadeeth mention 'allow the beard to hang', 'lengthen the beard' and 'do not touch the beard'.

However, contrary to this unspecific ruling, a Hadith states that Nabi ρ used to trim his beard horizontally and vertically.[58]

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[57] Naf'ul Mufti Wassaaíl, p. 25
[58] The reference for this Hadith appears in the next footnote.

However, the exact method of trimming has not been narrated in any Hadith. This is proven from the actions of the companions of Nabi ρ. Hadhrat Abdullah Ibn Umar τ, who loved to follow the lifestyle of Nabi ρ (Sunnah) to perfection, has been described in a narration as having had the habit of trimming the beard to a fist length. This shows that this action is recommended (Sunnah).

3. To remove or shorten the beard is prohibited (Haraam). The words of the Hadith mean 'lengthen!' and a command in the Hadith represents compulsion (wujoob). It is, therefore, compulsory (Waajib) to leave the beard to hang down. Disregard of this command is, thus, prohibited (Haraam). When one removes or shortens the beard, this command is disregarded and it becomes prohibited (Haraam). (Islaahur-Rusoom, p. 16, chap. 6)
4. To knot the hair of the beard or to push it inwards is also not permissible. By doing this the command to allow the beard to hang down is being defied.

Rasulullaah ρ said to Ruwaifi τ: "You will live longer than I do. Inform the people then that a person who knots his beard or does anything with it, the Nabi ρ is distanced from him. (Abu Dawood, Nasia, Taisirul Wusool, vol. 3, p. 61)

5. If the hair of the cheeks becomes longer than a fist in length then it is permissible to cut it. (Al-Minhal, vol. 1, p 186)
6. **The hair at the centre of the lower lip above the chin is also regarded as part of the beard. To shave or cut it is also prohibited (Haraam). (Al -Minhal)**

It has been narrated in Hadith that a few of the hairs of the lower lip of Nabi ρ above his chin were white.[59] From this we learn that to keep this hair is also necessary.

7. If the beard of a female begins to grow then it is preferred (Mustahab) to remove it. (Fatawa Rahimiyah, vol. 2, p. 246)

[59] Nihayah Ibn Kathir, vol. 3, p. 151, Taisirul Wusool, vol. 4, p. 197. (A narration from Muslim and a narration from Sheikhain are present).

8. If the beard is thick it should be honoured. It should be washed properly. Oil should be applied to it and it should be combed. A Hadith states: **"A person who has hair should honour it."**[60]

However, a person should not occupy himself in the worry of beautifying his beard. **Abdullah Ibn Mughaffal τ mentioned that Nabi ρ prohibited the combing of hair daily.**

9. Removing or cutting the white hair of the head or beard is detested (Makrooh).[61]

In Muslim Sharif a Hadith states that Hadhrat Anas τ disliked that a person remove his white hair. (Taisirul Wusool, vol. 4, p. 196)

Nabi ρ said: "Do not remove white hair. A person who reaches old age in Islaam, this (old age) will be a light for him on the Day of Judgement." In another narration it is stated that Allaah I will record for him a reward because of it and cancel a sin.[62]

Dailami has narrated from Anas τ that Nabi ρ said: "On the day of Qiyamah the white hair of a person who intentionally removed them will be transformed into spears which will poke him"[63]

Durr Mukhtar states that there is no problem in removing white hair provided this is not done for beauty. However, nowadays, people are doing just this. Their actions reveal that they are doing so with the intention of beautification. They would like to hide the white hair and appear young. This is why the prohibition has been mentioned in Hadith.

10. Regarding the hair on either side of the centre of the lower lip, a narration of 'Matalibul Mumineen' says that that there is no problem in shaving it. In Íhya ul-Uloom'this has been mentioned to be Bidah

[60] Sunan Abu Dawood fi Islaahish Sh'ar min kitaabit tarajjul
[61] Aalamgiri
[62] Sunan Abu Dawood fi Natfish Shaib min kitaabit tarajjul, vol. 2, p. 225
[63] Bihaar Shariat, vol. 16, p. 193)

(innovation). The correct verdict, however, is that this is permissible. Hadhrat Thanwi رحمه الله has written :

"There is no problem in removing the hair on either side of the centre of the lower lip. Sheikh Abdul Haq Muhaddith Dehlawi رحمه الله has written in 'Siraatul Mustaqeem' that to remove the hair on either side of the hair at the centre of the lower lip is acceptable." (At-Taraaif waz-Zaraaif)

11. Removing the hair from the elevated portion of the cheeks is permissible. However, it is best not to do so. (Faizul Baari, vol. 4, p. 38)

12. When the hair of the head or beard becomes white then dye should be applied. A Hadith states: **"The Jews and Christians do not dye their hair, hence, you should dye your hair in order to oppose them."**[64]

13. For men it is recommended (Sunnah) to dye (with henna) the hair of the head and beard only. Dyeing of the hands and feet without a valid reason is prohibited (Haraam).

Hadhrat Abu Hurairah τ narrates that a eunuch was once brought to Nabi ρ. His hands and feet had been dyed. Rasulullaah ρ asked: "Why has he done this?" People replied: "He wants to imitate females." Rasulullaah ρ commanded that he be expelled from Madinah. The companions of the Nabi ρ asked: Why can we simply not kill him?" Rasulullaah ρ replied: I have been prohibited from taking the life of a person who performs Salaah." (Abu Dawood, vol.2, p. 326, Baabul Hukmi Fil Mukhannasain)

Hadhrat Anas τ narrates that Nabi ρ prohibited the use of saffron. (Taisirul Wusool, vol. 2, p. 137)

Imam Nawawi states that this prohibition is due to the colour and not the fragrance, as fragrance is liked for men.

[64] Narrated by Bukhari, Muslim, Abu Dawood from Abu Hurairah (Vol.2 Pg.226).

14. For a married woman it is preferred to dye her hands and feet. (Al-Haawi Lil-Fataawa Lil Imam us-Suyuti. vol. 1, p. 99)

Hadhrat Aisha رحمه الله narrates that once a woman stretched out her hand from behind the veil and presented a letter to Nabi ρ. Rasulullaah ρ pulled back his hand and said: "How do we know if this is the hand of a man or woman?" The woman replied: "This is a woman's hand. Rasulullaah ρ said: "If you were a female there would have been henna on your nails." (Abu Dawood, Nasai, Taisirul Wusool, vol. 2, p. 137)

Hadhrat Aisha رحمه الله narrates that Hind bint Utbah wanted to pledge allegiance to Nabi ρ. Rasulullaah ρ replied: "I will not allow you to take the pledge of allegiance until you apply henna and change the colour of your palms. Your palms are like the palms of an animal." (Abu Dawood, Nasai, Taisirul Wusool, vol. 2, p. 137)

15. If a husband does not like the fragrance of henna then the wife should not use henna. Instead she should use something the smell of which appeals to her husband.

A woman once asked Hadhrat Aisha رحمه الله regarding henna. She replied: "There is no problem with it. I do not like it because my beloved, Nabi ρ, disliked its fragrance." (Abu Dawood, Nasai, Taisirul Wusool, vol. 2, p. 137)

16. Any colour dye may be used except black. At the conquest of Makkah, the father of Abu Bakrτ, Abu Qahafah τ, was brought in the presence of Nabi ρ. The hair of his head and beard were white like the colour of Thugamah (a type of tree whose flowers are white). Rasulullaah ρ said: **"Change this hair (i.e. dye it) but abstain from black (i.e. do not dye it black)."**[65]

[65] Reference above

17. It is not permissible to use black dye. Rasulullaah ρ said: "Towards the end of time some people will use black dye, like the stomach of a dove. They will not smell the fragrance of Jannah."[66] Imam Ahmad رحمه الله has taken an oath and regarded it as detested (Makrooh). It is stated in Mughni:

"It is detested (Makrooh) to dye using black. Imam Ahmad رحمه الله was asked whether it was detested (Makrooh) to use black dye. He replied: 'Yes, by Allaah I!' "[67]

According to the Hanafi School, the majority of scholars regard it as detested (Makrooh). Imam Abu Yusuf رحمه الله says it is acceptable for reasons of beauty. However, precaution would demand that it not be used. [68]

18. Red dye is preferred according to all the scholars. Besides black dye (black like the colour of hair) every other colour dye is permissible. The colour similar to black is also permissible, provided it is not like the colour of black hair. All these colours are acceptable since the whiteness of the hair can be noticed when these are applied.

Clarification of a doubt

Regarding black dye, a narration in Ibn Majah, may cause a doubt. For this reason, it is necessary to explain this narration. Hadhrat Suhaib τ narrates:

"Rasulullaah ρ said (indicating to a person whose hair was dyed): 'From all the dyes you use, this black dye is the best because it inclines your wives towards you and it creates fear in the hearts of your enemies.'"[69]

This Hadith is weak since two narrators in the chain prevent it from reaching the status of a Sahih Hadith. Further, it does not contradict the

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[66] Ibid (same reference as above).
[67] Ibid, vol. 1, p. 92
[68] Imdaadul Fataawa, vol. 4, p. 203
[69] Ibn Majah in his 'Chapter on Dying in Black'.

Sahih Ahadeeth because this narration refers to that dye which was popular amongst the companions of Nabi ρ at the time, i.e. Wasmah and Katm. These are not totally black but similar to black. This off black is permissible and the use of this can be proven from the lives of the companions of the Nabi ρ. The use of complete black dye is not proven from the companions of the Nabi ρ.[70]

Note:

1. The hair on the edges of the moustache also falls within the ambit of the moustache and the same laws apply to it. However, if one desires to keep this hair it is acceptable. Our predecessors, especially Hadhrat Umar τ, used to keep it. Hadhrat Thaanwi رحمه الله writes :

"There is no problem in keeping the two edges of the moustache. Muhaddith Dehlawi, in the commentary of Mishkaat, has written that there is no problem with this. The reason is that this hair does not block the mouth nor does food stick to it.

Imam Ghazali رحمه الله has written:

"There is no problem in keeping the hair on either sides of the moustache. Hadhrat Umar τ and others kept it. (Ihyaa Uloomud-Din)

1. Before the beard begins to grow (in young age), the hair in front of the ears is included in the hair of the head. It is permissible to cut this hair with a scissors. (Imdaad, vol. 4, p. 213)

2. Regarding the hair of the throat Alaamah Shaami رحمه الله has written :

"The hair on the throat should not be cut."[71]

[70] Hadhrat Thaanwi رحمه الله has explained this in Imdaadul Fataawa and Bawaadirun Nawadir (vol. 2, p. 442)
[71] Radd ul-Mukhtaar, vol. 5, p. 401, Khatr Wa Ibahah, Fasl Bai

The very same thing is recorded in Aalamgiri. This is the verdict of Imam Abu Hanifa رحمه الله. Imam Abu Yusuf has said that there is no problem in shaving it.[72]

3. If the beard is thin, i.e. the skin can be seen through the hair, then it is obligatory (Fardh) for water to reach the roots of the hair while making wudhu. If the beard is thick, i.e. the skin cannot be seen through the hair, then it is obligatory (Fardh) to wash the hair which is within the circumference of the face (hair which if pulled downwards does not reach further than the circumference of the face). It is obligatory (Fardh) to wash this hair or that part of the face in which the hair would remain within the circumference of the face. It is recommended (Sunnah) to pass a wet hand (masah) over that portion of the beard which hangs down and is beyond the circumference of the face. [73]

Thus, the hair that grows below the chin is not obligatory (Fardh) to wash because it grows outside the circumference of the face. However, it is obligatory (Fardh) to wash the hair on the cheeks and jaws, which are within the circumference of the face.

4. If the beard is thick then Khilal is compulsory (Waajib) in Ghusal and recommended (Sunnah) in Wudhu. This is, however, not done while one is in Ihraam.

Khilal means to pass a wet hand from beneath the beard through it.

Imam Abu Yusuf رحمه الله says that it is recommended (Sunnah) to make Khilal in Wudhu. According to Imam Abu Hanifa and Imam Muhammed رحمه الله this is preferred. Ibrahim Halbi رحمه الله says that :

"There is proof to show that the verdict of Imam Abu Yusuf is preferred. Thus, his is the accepted one." (Sharh Maniya)

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[72] Aalamgiri, vol. 5, p. 359
[73] Imdaadul; Fataawa, vol. 1, p. 5-6

Hadhrat Anas τ states that when Nabi ρ made wudhu, after washing the face three times, he used to take water in his palm and insert it at the bottom of his chin. With this he made khilal of his beard, saying : "Allaah I has commanded me do this." (Rawahu Abu Dawood, Bazl, vol. 1, p. 86)

A person once saw Hadhrat Ammaar Ibn Yaasir making khilal of his beard and asked him why he did this. He replied: "Why should I not do so when I saw Nabi ρ doing it?"[74]

In Ghusl it is compulsory because it has been stated in a Hadith: "The effect of impurity is found beneath every hair. Thus, wet the hair and clean the skin." (Bazl, vol. 1, p. 87)

Note: Khilal should be done with one hand. However, if it is done with two hands, this is also acceptable.

Note:

The space between the ear and the line of hair which is part of the beard (the hair below the sideburns), which is free of hair, is obligatory (Fardh) to wash, as well. People are often negligent of this. [75]

A few more recommended acts (Sunnats) of the Ambiyaa عليهم السلام

Actions which conform to human nature are not only ten. Sheikh Abu Bakr Ibn al-Arabi Maliki رحمه الله is of the opinion that there are thirty things which are part of human nature.[76] Ten of these have already been dealt with. Two more of these need to be mentioned since life in today's times demands this.

11. Circumcision

[74] Narrated by Tirmidhi and Humaidi, vol. 1, p. 81, Imam Ahmad has commented on this Hadith in his Musnad (vol. 1, p. 83)
[75] Durr Mukhtaar
[76] Fathul Bari, vol 10, p. 283

In Abu Dawood the narration of Ammaar Ibn Yaasir has been mentioned wherein it is stated that circumcision is also a demand of nature.[77] Similarly, it has been enumerated in the demands of nature in the narration of Abu Hurairah τ. [78]

Meaning of circumcision

Circumcision is defined as follows: "To cut that skin which covers the gland of the male private part."

Rules of circumcision

From amongst the jurists of Islaam Imam Shafi رحمه الله has regarded circumcision as compulsory (Waajib). In one narration Imam Abu Hanifa رحمه الله has also been quoted to have said that it is compulsory (Waajib). **However, the correct view of Imam Abu Hanifa رحمه الله is that it is highly recommended (Sunnate Mu'akkada) and a sign of Islaam.** A Muslim and a non-Muslim are distinguished because of it. This is why it is a demand of nature. There is no scope to collectively omit it. Azaan for Fardh Salaah is, similarly, highly recommended (Sunnate Mu'akkada), but, being a sign of Islaam it is not permissible to omit it on a collective scale.

Hafiz Ibn Hajar Askalaani رحمه الله, in Fathul Baari (vol. 10, p. 287), has explained the proofs in detail as to why it is compulsory (Waajib). However, the correct verdict according to Showkani رحمه الله is that the proofs of the verdict of it being compulsory (Waajib) are not complete. From the Hadith of 'natural habits' it would seem more appropriate to regard it as recommended (Sunnah).

Rulings (Masaa'il)

1. It is preferred to cut the skin from the point where the root of the gland begins.

[77] Bazlul Majhood, vol. 1, p. 34
[78] Narrated by *Jamaat*, also by Bayhaqi in his Chapter of Clothing.

2. If circumcision was done but not completely then a comparison should be made to the amount of skin that was supposed to be cut. If more than half of the amount was cut then it is not necessary to repeat it. It half or less of the skin was cut then it is necessary to repeat it.

3. If circumcision was done but the skin grew again and covered the gland then it is necessary to repeat it. However, if it has not grown that much then it not necessary to repeat it. (Aalamgiri)

4. There is no need to circumcise a child that was born with an open gland, i.e. with no skin covering it (as if the child was already circumcised) and the skin is so small that it cannot be cut or it is difficult to cut. Note that this happens very rarely. Usually only a portion of the gland is open. Circumcision for such a child is necessary.

5. A person accepted Islaam during old age or a boy reached puberty but was not circumcised due to some reason. If a competent Muslim doctor says that he will not be able to endure the circumcision due to old age or weakness and there is fear of harm occurring then circumcision should not be done.

6. There is no specific age or time at which circumcision should take place. The jurists do not agree on any one time and it is not possible to stipulate a time that conforms to all these different views. When Imam Abu Hanifa رحمه الله was asked regarding this he replied that he had no knowledge regarding it. Imam Muhammad and Imam Yusuf رحمه الله have not been reported to have mentioned anything either. (Durr Mukhtar)

   However, two points are important. Firstly, circumcision should be done before puberty. Secondly, the child should have the strength to endure the circumcision.

   Note: It is very useful if the circumcision is carried out soon after birth because as time goes the skin becomes firmer and more difficult to cut. It should, therefore, not be delayed.

In a weak narration Hadhrat Ibn Abbaas τ is narrated to have said that to do the circumcision on the seventh day is recommended (Sunnah). In another narration it is mentioned that Nabi ρ had the circumcision of Hadhrat Hasan τ and Hadhrat Husayn τ done on the seventh day.
When Imam Malik رحمه الله was asked about this Hadith he replied: "I do not know anything about it." He, however, also added that circumcision contributes to purity and the sooner it is done the better. Imam Nawawi رحمه الله has stated that it is preferred to have it done on the seventh day.[79]

A musnad, but ghareeb Hadith states that Nabi's ρ grandfather, Abdul Muttalib, had his circumcision done on the seventh day and had him named Muhammad.[80]

Today it is extremely easy to do a circumcision due to the availability of sophisticated medicines and techniques. It is, therefore, better to do it when the child cannot perceive anything. In this way the child is protected and the wound heals quickly. When the child grows up it is difficult to care for it and the wound takes longer to heal. Thus, an early circumcision is beneficial.

7. Circumcision of females is not recommended (Sunnah). However, as a circumcised woman is pleasurable for a man it is good to do.

8. There is no real problem if a few people are invited to the circumcision of a boy. In the case of a girl this is not permissible. In Musnad Ahmad Ibn Hanbal there is a narration that Hadhrat Uthman ibn Abi al-Aas τ was once invited to the circumcision of a child. He refused saying: **"We never went to a circumcision during the lifetime of Nabi ρ."** Abu Sheikh added that this was regarding the circumcision of a female. (Fathul Baari, vol. 10, p. 289)

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[79] Fathul Bari, vol. 10, p. 289, Nailul Awthor (vol. 1, p. 286)

[80] Zaad al-Maáad, vol. 1, p. 20. The correct view regarding Nabi ρ was that he was not born circumcised.

Today, however, elaborate arrangements and personal invitations are used to gather people. This is contrary to the recommended verdict (Sunnah). (Islaahur Rusoom, p. 27) On the occasion of circumcision invitation cards, meals, music, dancing and other futile activities are present. These are contrary to the spirit of Islaam. (Islaahur Rusoom)

12. Parting the Hair

In the narration of Hadhrat Ibn Abbaas τ parting of the hair is also regarded as part of the demands of nature. (Bazl, vol. 1, p. 34) In the early days of Islaam, Nabi's ρ habit was not to part his hair, conforming to the ways of the People of the Book (Ahle Kitaab). Later, by divine instruction, he began parting his hair. However, he never stressed upon this. Hind ibn Abi Haala τ narrates:

"If the hair could be parted easily he did it. If it could not be done easily or if a comb, etc was needed he delayed parting the hair to a later time when a comb, etc was available." (Khasaaíl Nabawi, p. 10)

In any case to part the hair is preferred (Mustahab). (Fathul Baari, vol. 10, p. 305) Nabi ρ used to part his hair in line with his nose. Today, the fashions of parting the hair to the left and right are not Islaamic. Females should also part their hair at the middle of the head.

Regulations regarding the hair

Islaam has given very specific rules regarding cutting of the hair.

Rules (Masaa'il)

1. It is recommended (Sunnah) to keep hair as long as the earlobe or a little below it. If the hair is shaved then to shave the entire head is recommended (Sunnah). It is also acceptable to cut all the hair to one length.

2. It is permissible to cut all the hair with a scissors or a machine.

3. If the hair is very long then it is not permissible to knot it at the back like the females do. However, it is permissible to make the hair into two or three parts without parting it, but simply coiling it round so that it does not become dishevelled. This is proven from Nabi ρ. Hadhrat Umme Haani رحمه الله said: "Nabi ρ came to Makkah once after Hijrat. His hair at the time was divided into four plaits. (Shamaaíl Tirmidhi)

   Hadhrat Moulana Muhammad Zakariyya رحمه الله has mentioned regarding this Hadith:

   "For men to make plaits like women is detested (Makrooh). 'Plaits' in this Hadith refer to those that do not imitate the plaits of women because Nabi ρ himself forbade men imitating women. (Khasaail Nabawi, p. 26)

   It should at all times be noted that there should be no imitation of women. Imam Abu Dawood رحمه الله has narrated from Abu Hurairah τ that Nabi ρ has cursed that man who wears women's clothing and that woman who wears men's clothing. Imam Abu Dawood رحمه الله himself narrates that Hadhrat Aisha رحمه الله was once asked about a woman who wore men's shoes. She replied: **"Nabi ρ has cursed women who imitate men. (i.e. women should not wear men's shoes).** In other words, all those things that distinguish one gender from the other should not be adopted by the opposite gender because Allaah I has created each gender with qualities that are appropriate to that gender. For example, the beard is a masculine characteristic whereas flattery is a feminine quality. Beauty and adornment are found naturally in both genders. Shariat dislikes that a gender develops the opposite quality, hence, a person who begins to imitate a quality of the opposite gender has been cursed. (Hujjatulah Al-Baalighah, vol. 2, p. 533)

   Thus, for a female to cut her hair, to wear men's clothes and shoes or to walk like a man is not permissible. Similarly, the beard is a characteristic of a man and to shave it makes one worthy of the curse of Nabi ρ.

4. For a female to shave her head or to cut her hair is prohibited and this makes her worthy of the curse of Nabi ρ. As a cure to a disease it will be permissible for her to shave her hair. A woman with vertigo, for example, who is forced to shave her hair, may do so.

5. An old woman who has no need to beautify herself may trim her hair slightly. Similarly, a young girl who cannot maintain her hair or keep it clean may shorten it. The actions of the Ummahaatul Mumineen (the wives of Nabi ρ were based upon this principle).

It is important not to forget that this permission is only for the above reasons. Cutting the hair in order to follow the fashion trends is definitely not permissible for women or young girls. Allaah I certainly knows the secrets of the heart.

6. To cut the hair of the nape is not permissible. The jurists have regarded it as detested (Makrooh). (Safaai Muaamalaat). It is, however, permissible to cut the hair of the neck. The hair below the earlobe is regarded as part of the neck and the hair above the earlobe is regarded as part of the nape. Another method of determining this is that the hair that is usually present on a one or two year old child is regarded as the nape. As the child grows up, the hair that appears lower is regarded as the hair of the neck. While it is permissible to cut the hair of the neck, cutting the hair of the nape is detested (Makrooh). Thus, the hair below the earlobe should be cut but not the hair above it.

7. The many different types of hairstyles that ape Western fashion are contrary to Islaam. These should be avoided. Even though these styles do not specifically fall in the category of قزع (cutting the hair unevenly) and cannot, thus, be forbidden (Haraam), but, they are most certainly disliked (Makrooh). (Marginal notes of Behihsti Zewar, vol. 6, p. 6)

8. It is not permissible to cut the hair in such a way that the centre of the head is clean because Nabi ρ forbade cutting the hair in such a way that part is cut and part is not.

   A Hadith in Muslim states that Nabi ρ once saw a child whose hair was cut in some places and left in others. He forbade this saying : "Either cut it completely or leave it completely." (Mishkaat, p. 324)

   Some people leave a line of hair on the forehead and make sharp edges on either side of the head. This is also forbidden.

9. A man who plaits his long hair to perform Salaah will render his Salaah detested (Makrooh). Rasulullaah ρ said: "I have been commanded to prostrate (make Sajdah) with seven parts of my body only and not to hold my hair and clothing." (Abu Dawood and Bazl, vol. 2, p. 84)

   Once Hadhrat Hasan τ was performing Salaah with his hair tied. Hadhrat Abu Raafi τ upon seeing him loosened his hair while he was still in Salaah. After completing his Salaah Hadhrat Hasan τ asked why he had done so. He replied: "It is forbidden to tie the hair in this way and perform Salaah." (Al Minhal Vol.5 Pg.36)

10. The command not to tie the hair in Salaah is exclusively for men. For females it is preferred that they tie their hair and perform Salaah so that there is no fear of the hair opening up. If one quarter of a woman's hair opens up during Salaah and remains open for a full duration of one posture (i.e. the time it takes to say Subhaanallah three times) then her Salaah is null and void. This command discouraging men from tying their hair and performing Salaah has been mentioned in the Hadith (Ibn Majah, Tabraani, Abdur Razzaak)

11. **To a certain extent it is permissible to cut and neaten the eyebrows. (Shaami Vol.5 Pg.358, Aalamgeeri Vol.4 Pg.239 and Behisti Zewar)**

12. It is permissible to cut the hair on the ears. It has been narrated that Nabi ρ used a hair removing ointment on his body. (Nailul Awthor, vol. 1, p. 125)

Moulana Rashid Ahmad Gangohi رحمه الله has proven from this the permissibility of removing hair from the chest and calf (Fataawa Rashidiya) The hair of the ears is also of this type and can, thus, be removed. Allaah I knows best.

The Beard and natural habits

The title of this book was chosen as "the beard and Sunnats of the Ambiyaa" because we discussed the issues regarding natural habits that appear in the Hadith. The title has another dimension also. Nowadays, Islaam is regarded as so unimportant and trivial that whatever comes to the mouth is reviewed and then ignored. The beard is one such thing. People make a host of remarks regarding it. They are, in reality, forced by their disposition. By allowing their environments and the evil temptations of the day to affect their lifestyles they are forced to pass certain remarks regarding the beard. The answers to their remarks are presented so that they may turn back towards the demands of human nature and they may be fortunate again to return to the straight path.

1. Following the customs of the time

Some say that Nabi ρ kept a beard due to the custom of his people. As the fashion of today is to shave the beard the keeping of a beard is a deformity.

My dear friends, this is not correct. The beard was common amongst the Arabs because it was one of those things that had been retained from the Deen of Hadhrat Ibraheem υ. Likewise, the Hajj, respect for the Ka'bah and circumcision were practiced by them to some extent.

Rasulullaah ρ did not keep a beard because of the custom of the time but because it was a recommended act (Sunnah) of the Deen of Hadhrat

Ibraheem υ which had continued. Therefore, Allaah I commanded Nabi ρ to keep the beard. The following Hadith is narrated in Tabaqaat Ibn Sa'd:

"My Allaah I commanded me to lengthen my beard and trim my moustache."

A narration of Ibn Umar appears in Sahih Muslim: "Nabi ρ commanded that moustaches be trimmed and beards be lengthened."

The first Hadith proves clearly that Nabi ρ was commanded by Allaah I to lengthen the beard and cut the moustache. From the second Hadith we learn that we have been commanded by Nabi ρ regarding these two acts. How strange that you can still say that Nabi ρ kept a beard due to the custom of the times? (Daari ki Qadar wa Qimat, p. 37)

In any case, Islaam does not aim to follow foreign customs but to abolish them. If Islaam will simply move with the flow of customs and the 'idol maker' becomes the 'idol-breaker', then the 'Quo Vadis'(where are we going?) Muslim!

The net result according to your deduction is that a prophet follows the custom of his nation when he appears. When he leaves the world he makes custom his successor and says to his people: "As the custom changes with time so should you." It is almost as if the entire Shariat, according to you, is summarised in one phrase: Following the customs of the times.

2. External Appearance

Some people attempt to prove from the words of some pious person that external appearance is not important. In reality they misunderstand the meaning of his words. His words actually mean that one should remain within the bounds of Islaam but eat, drink, dress and perform good deeds. In other words, Islaam has not divorced men from the world or encouraged monasticism. Islaam has explicitly discouraged monasticism:

"Monasticism is not permissible in Islaam."[81]

Allaah I has mentioned in the Quran:

"Say: Has anyone prohibited the beauties and pure sustenance which Allaah I has created for His servants?"

Nobody has done so. Instead, man should extract benefit from the bounties of Allaah I, but should never forget that he has been created for the worship of Allaah I. Allaah I has mentioned:

"I have created men and jinn for worship only."

Thus, to deduce that Islaam has not given any guidelines regarding external appearance is incorrect. If a rebel says to his king that he obeys him fully with his heart and soul but his external appearance he does not consider as important, will the king accept his excuse? If a person comes to sit in a gathering with his clothing soiled with urine and feaces and after being ordered to wash and change his clothing exclaims that his internal is pure and there is no need for external purity, can such an excuse ever be tolerated? If these excuses are not acceptable (and they certainly are not!) then how can the Custodian of the Shariat accept it? (Imdaad, vol. 4, p. 212)

3. No Internal without the External

Some people say: "Why worry about the external? Internal reformation is sufficient." Even a poet has exclaimed:

'O man of heart, external beauty is little sought after.
Flowers and aroma of a garden is sufficient for beauty,
What's the need for decorating the wall of the garden?'

Answer:

[81] Ibn Hajar has discussed this Hadith in Fathul Baari (vol. 9, p. 96)

The words are true but the interpretation has been distorted. There is no need to decorate the wall, but there is a need for the wall itself. If there was no wall then how could the garden remain protected!

Similarly, the beard and all the other symbols of Islaam are 'walls' protecting a believer's Islaamic identity.

Islaam has actually prohibited external adornment. In the Hadith, Nabi ρ prohibited combing of the hair daily but encouraged that it be done occasionally. (Shamaíl)
The meaning of this Hadith, as explained by the scholars, is that a believer should not devote all his energies to decorating and beautification. This should be done according to need and necessity

The beard is not like decorating the wall of the garden, it is the wall itself. Without it the identity of a Muslim is difficult to maintain.

4. Can bearded men deceive?

Some people claim that "bearded people deceive and create a powerful external form to mislead others."

It is clear that your hearts and tongues acknowledge that the beard is a powerful tool. Just like fasting, Salaah and Hajj sometimes deceive people, they are deceived by the beard also. But, what fault is this of the beard? **A person who deceives has a flaw in his character.** After shaving his beard he will still deceive.

In the time of Nabi ρ there were also hypocrites who used to deceive the Muslims. Their deception and trickery does not make Muslims deceivers and hypocrites. It can rather be said that some hypocrites actually become Muslims. Similarly, it cannot be said that bearded people are deceivers, thus, classifying the Ambiyaa عليهم السلام in the same way as well (May Allaah I save us!). **It can be concluded that some people who deceive do have beards. However, a good thing will remain good even though it may come into the possession of an evil person.**

A request to our critics: These people are deceivers, but you are pure, with the grace of Allaah I. Do not be deceived and fall prey to their trickery. Do not criticize the beard, unthinkingly. Instead make dua that by imitating the Ambiyaa عليهم السلام, Allaah I may grant these Muslims sincerity and they may leave their deception. [82]

5. The Middle Path

Some people may be of the opinion that by keeping a beard the Islaamic face resembles the face of people of those nations who regard the lengthening of the beard and moustache as necessary, e.g. the Sikhs, Jews, etc. For this reason, the Shariat has stipulated that the moustaches be cut because these people regard lengthening of the beard and the moustache as necessary. Thus, the Hadith commanding that moustaches be cut is side by side with the command to lengthen the beard. In this way, the face of a Muslim remains distinct from that of a non-Muslim, even though another nation may be taught to cut the moustache if it grows long, e.g. the Jews and Casts. For this reason the Shariat has preferred that the beard should be cut if it exceeds a fist in length. In this way the Muslim face is still distinct because neatening the beard by cutting that which exceeds a fist in length is not to be found amongst other nations.

Hadhrat Abdullah Ibn Umar Ibn Al-Aas τ states: "Nabi ρ used to neaten his beard vertically and horizontally."

These specifications of the beard steer it way from resembling that of other nation's towards that of the Ambiyaa عليهم السلام. It, further, distinguishes the face of a Muslim from that of a non-Muslim.[83]

6. One who Imitates a Nation is One of them

[82] Daari ki Qadar wa Qimat
[83] At-tashabbuh fil Islaam

If a non-Muslim desires to make his face like that of a Muslim this proves that he is approaching the Islaamic system by adopting the Islaamic teachings. He is, therefore, opposing his own system and displaying love for the Islaamic system. There is no reason for us to oppose him, as he himself resembles us. This will not be opposition to him but opposition to our very own symbols and teachings.[84]

7. The True standard

Some people say that the Turks, Egyptians and Arab Muslims shave their beards. Our dear critics! Why have you made them the standard and their actions a proof of correctness. The standard of truth is the Quran, the Hadith, the actions of Nabi ρ his companions. In a hadith it is mentioned: "Only such a person will be saved who follows the path upon which I am and upon which my companions are."

From this Hadith the term 'Sunnah Wal Jamaat' was coined. The 'path of Nabi ρ' is summarised as "Sunnah" and 'the path of my companions' is summarised as "Jamaat". These two paths are in fact one and a person who treads this path is a member of the "Sunnah wal Jamaat". In any case, do not weigh the issue of the beard upon the scale of the Egyptians and Turks but the scale of Quran, the lifestyle (Sunnah) of Nabi ρ and the actions of the companions of the Nabi ρ.

8. The wisdom of' 'opposing the polytheists'

Some people claim that their aim in shaving their beards is to oppose the polytheists of the age who lengthen their beards. They base their claim upon the Hadith ordering us to oppose the polytheists. This is incorrect. **A reason that accompanies any command of Shariat is either the illat (first cause) or a benefit hikmat (wisdom). If it is an illat (first cause) the command depends upon whether the illat (first cause) is found or not, whereas if it is a hikmat (wisdom) the command does not depend upon the hikmat (wisdom). In other words, the command will not change if the hikmat (wisdom) changes. To**

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[84] Ibid

understand this difference is the task of those who are experts in this science. In the Hadith 'opposing the polytheists' is mentioned as a hikmat (wisdom) and not as an illat (first cause).

The reason for shaving the beard being prohibited is that it brings about mutilation of the appearance. It is not prohibited for the reason of opposition to the polytheists. Proof of this is that in some Ahadeeth the command has come without any confinement.

An example of this is if a ruler tells his subjects: "Obey the law! Do not cause havoc like the other nation." Now, if the other nation perchance stops causing havoc should the subjects still oppose them as the original command was to oppose them?[85]

In any case, even if it is hypothetically accepted that the hikmat (wisdom) of keeping the beard is no longer present (it is present to a larger extent, nowadays!) the command will still remain. This is because the command still remains even if the hikmat (wisdom) is no longer present as the hikmat (wisdom) is not a true illat (first cause). A command will be abolished only if the true illat (first cause) is no longer found.

An example of this is the *'ramal'* during *Tawaaf* of the Ka'bah. It originated because of the non-Muslims who were standing on the mountain in order to observe the weakness of the Muslims. Today, there is not even one non-Muslim present there, however, the ramal is still a command. For this reason Hadhrat Umar τ once remarked: **"For whatever reason *ramal* was originally ordained we will continue with it because we regard it as part of the lifestyle (Sunnah) of Nabi ρ."**

Following Rasulullaah ρ

Following Nabi ρ is the essence of Islaam. Whether other benefits or advantages remain or not following the lifestyle (Sunnah) of Nabi ρ is

[85] Imdaadul Fataawa

the greatest benefit and advantage. It is not acceptable for Muslims to leave the ambit of prophetic teachings.

a. Ubaid Ibn Khalid τ says: "Once I was passing through Madinah when I heard someone exclaiming from behind me: 'Raise your loincloth as this is a protection from external and internal impurity (pride) and it prevents the cloth from tearing.' I turned around and saw that it was Nabi ρ. I asked: 'This is a simple piece of cloth (What pride can there be in it and why should it be protected?)'.

   Nabi ρ answered: **'If you see no benefit in raising it, you will still be following my lifestyle (Sunnah).'** Upon this I looked at the loincloth of Nabi ρ. It was until the middle of his calf."[86]

   Ponder over this Hadith. Even though there was no pride Nabi ρ commanded that his loincloth be raised with the intention of following the lifestyle of Nabi ρ (Sunnah). Should this not be the case with the beard also?

b. An Englishman once became Muslim after studying Islaam and immediately stopped shaving his beard. Some people told him: "The beard is not a compulsory component of Islaam. You have stopped shaving the beard for no reason."

   The convert Muslim answered: "I do not understand what is compulsory and what is not compulsory. All I know is that our Prophet ρ commanded us to keep a beard and since I have accepted to follow him, his command has to be fulfilled. It is not the task of any subject to classify the commands of his superior as compulsory and not compulsory." This is the teaching of Islaam and the true meaning of obedience.

   "Tell the people! If you love Allaah I then follow me. Allaah I will in return love you and forgive your sins. Allaah I is Most Forgiving and Most Merciful." (Surah Aal Imraan)

[86] Shamaail Tirmidhi, Chapter on the lower garment of Nabi ρ

Thus, those who turn away from the obedience of Nabi ρ and at the same time claim to love Allaah I, their claim of Islaam is only lip service.

9. Can we profess to love someone when we show love for another?

Some people accept every proof for keeping the beard but their wives dislike the beard. The wife dislikes having a bearded husband. As long as the husband wants to please his wife he cannot keep a beard. The simple answer to this is that such a husband should become a true man or make dua that Allaah I grants his wife guidance.

10. Do you really need someone like that?

Some unmarried men say that keeping a beard will make it difficult to marry, make it impossible to find a modern wife or find a wife of choice.

In answer to them it is to be noted that the first reason is false. Females are not only married to clean-shaven men. Bearded men also have wives. If one female says 'no' another can still be found.

The second excuse you present is correct but why do you want to marry such a modern woman? In a Hadith it has been mentioned:

"A woman is married for four things: her wealth, her status and lineage, her beauty or her spirituality. Become successful in seeking a pious woman. Goodness be your lot!"

A second Hadith states:

"The world in totality is composed of a number of beneficial things. From amongst all the beneficial things of the world a pious woman is the best." (Muslim)

Thus, why do you not search for a pious woman?

Regarding your third excuse, if such is the woman of your choice she will never be a benefit to you. She can only be a benefit to you when she desires you as well. If her desire for you is lost due to your beard then her desire is not sincere and an insincere woman is a curse. May Allaah I save all people from the evil of such women.

11. Yet Another Excuse

The final excuse usually made by men who shave is that a bearded man is ridiculed and cursed by those who are close to him. This is true but not exclusive to the beard. A person who practices upon any recommended act (Sunnah) has to cope with this. For this reason in a Hadith it is mentioned:

"A time will come when a person who remains firm upon his Deen will be like one who holds coal in his hands."[87]

The answer to this is you become a person who invites towards the lifestyle (Sunnah) of Nabi ε. Those of your close friends who mock you should be invited to the lifestyle (Sunnah) of Nabi ρ. Present Islaam in a pleasant form before them.

One of the greatest benefits of inviting to the truth is that a person's faith and conviction becomes stronger. If your friends are convinced by you and become devoted servants of Islaam then you reward is greater than 'red camels'. If they do not accept your message your reward for giving the invitation is not lost. If they sever ties with you then you have been saved from the evil shadow of the Shaitaan. Is this not what is desired?

It should also be remembered that in our present times for a person who is attached to the Western way of life to keep a beard is not only

[87] Tirmidhi, Mishkaat, p. 459

fulfilment of a command of Nabi ρ but a form of jihad as well. Hadhrat Abu Hurairah τ narrates:

"Nabi ρ said: 'A person who holds onto my lifestyle (Sunnah) at a time when there will be chaos in my nation will get the reward of a hundred martyrs.' "(Mishkaat)

It should not be surprising that together with the reward for jihad a person may also get the reward for Hijrah (migration) since a Hadith mentions:

"A person who migrates (Muhajir) is one who leaves forbidden things."

Reward of this nature is because such a person has to strive against those of his habits and actions which have been moulded into his character due to years of training and exposure to wrong. When a person transcends this stage of his life and begins keeping a beard his environment will resist it. People will mock at him saying: 'Why has such a change overtaken you?" His seniors, friends and associates mock at him. He is ridiculed and his value in the marriage market decreases. The entire anti-Islaamic environment with it's full power attempts to wage a war with him.

A person cannot fight such a war who is not strong and who does not have strong faith. His courage, however, benefits him in two ways:

a. His resistance to an anti-Islaamic system creates in him strength to fight other battles as well.
b. The awe of his character begins to dominate his environment. His call to the truth becomes so weighty that people begin to come closer to Islaam. He becomes the source of attracting towards perfection.

Perfection is of two types: Firstly, perfection of knowledge and secondly, perfection of deeds. The Quran praises four groups of people (viz. the Ambiyaa, the truthful, the martyrs and the pious). The first two of these have been praised due to their perfection in knowledge. The last two have been praised due to their perfection of deeds.

A further difference is to be noted. The Ambiyaa عليهم السلام are the fountains that display perfect knowledge. The truthful are a combination of this knowledge and this perfection is built in them. Similarly, the martyrs are the source of perfection in deeds. The pious are a reflection of this perfection of deeds. A martyr is in fact such a person who encourages to the good and forbids evil to such an extent that his last drop of blood is shed in this path. On the day of Qiyamah it will testify as to who accepted his encouragement towards good (the pious) and who did not accept it. Anyhow, within an anti-Islaamic Western environment at a time when the Muslim nation is in difficulty, holding firmly onto the recommended act (Sunnah) of the beard is to fight against the self - a form of jihad. The extent to which people are attracted to the symbols of Islaam due to his perseverance will be recorded in his book of deeds.

Internal Purification

This strength cannot be achieved without first reforming the internal self. When the roots of Islaam are firmly entrenched in the heart then will it be possible for the teachings of Islaam to be adopted completely. For this reason, it is necessary to first purify the internal self. If effort is not made to reform the internal self but effort is made to only fulfil laws and regulations then total success cannot be achieved.

There is a group of people whose internal is pure and illuminating with the light of Islaam but due to lack of knowledge, ignorance, misfortune or exposure to an environment they show no importance to this symbol of Islaam. Our message is to them, specifically, so that they may be rightly guided.

Illat and Hikm

The excuses of people have been answered. Now, an intellectual doubt will be clarified. We have discussed in passing what the illat (first cause) and hikmat (wisdom) of the beard is. This is necessary because a command hinges upon the presence and absence of the illat (first cause). A hikmat (wisdom) is not so. Whether the hikmat (wisdom) is present or

not does not affect the command. Let us know explain the hikmat (wisdom) and then the illat (first cause).

The hikmat (wisdom) of cutting the moustache and lengthening the beard

1. Opposing the polytheists, Fireworshippers, etc

   Muslims are a unique nation. Their lifestyle, dressing, appearance, ways and actions are distinct. It is essential for the Muslims to be a complete portrait of Islaam. Their existence needs to be an embodiment of Islaam. In the words of the Quran they should be witnesses unto the rest of mankind. Allaah I mentions:

   "And strive hard in Allaah's I cause as you ought to strive. He has chosen you (from all other nations) and has not laid upon you in Deen any hardship. Remain firm upon the Deen of your father, Ibrahim. It is he who has named you Muslims (obedient in every way) in the revealed books before the Quran and in the Quran so that the Messenger may be a witness over you and you be witnesses over mankind. So perform Salaah, give Zakaat and hold fast to Allaah I. He is your protector (He will not allow you to be harmed by the opposition or abuse of anybody). What an excellent protector and what an excellent helper. (Surah Al-Hajj, Verse 78)

   Explanation:

   Being a witness means to testify to all his claims with the heart, tongue, actions, internal, external, life, death and every deed. There should be no difference between the book of his life and the book of his claims.

   Nabi ρ fulfilled his responsibility of being a 'witness'. After him came the companions of the Nabi ρ and the entire Muslim nation bears testimony to the fact that they were 'invitors' and 'witnesses' to the rest of mankind in the most beautiful manner. Thereafter, the responsibility continued moving from generation to generation.

Now, Muslims have to be 'invitors' and 'witnesses' because no Nabi υ can come to do this task. This responsibility has been given to the Muslims until the day of Qiyamah.

Muslims can only be 'witnesses' of Islaam when there lifestyles and their claims conform in totality. This is when they are filled with the spirit of Islaam and when they do not resemble other world nations. If their external appearance begins to resemble others then their Deen will also begin to resemble the Deen of others. Islaam cannot simply be understood from books: Personalities need to demonstrate Islaam as 'witnesses'.

For this reason, the Muslims have been prevented from resembling other nations in every facet of their existence. Similar is the case of the beard.

Today, shaving the beard is not simply a by the way thing. It has become a special symbol of culture. The beard, therefore, is a direct statement declaring opposition to this culture and an acceptance to make Islaam a way of life.

May Allaah grant us the ability to fulfil this responsibility. It is a responsibility that comes attached with accepting Islaam as a Deen.

12. Cleanliness during eating and drinking -

Allamah Ibn Daqiqul Eid (Maaliki / Hambali) writes in Ahkaamul Ahkaam, a commentary of Umdatul Ahkaam, while explaining a Hadith:

"Cutting and trimming the moustache is done for two reasons. Firstly, to oppose the non-Muslims. This reason has been explicitly mentioned in one Hadith where it is stated: 'Oppose the Fireworshippers!'. Secondly, removing it from the mouth area is very beneficial for reasons of cleanliness. It also protects from the harmful effects of food." (vol. 1, p. 85)

Longer moustaches are smeared with food and become immersed in water when drinking. Thus, Shariat has commanded that they be shortened.

13. Beauty

Shortening the moustache and lengthening the beard creates beauty and elegance.

14. Not resembling women

It is forbidden for men to imitate women so that the distinctive qualities of each gender remain confined to the gender itself and do not become corrupted. Nabi ρ has mentioned:

"Allaah has cursed those men who imitate women and those women who imitate men."

15. Health reasons

It protects the chest and throat from the effects of hot and cold winds. Doctors have mentioned this benefit of the beard.

Illat

The true illat (first cause) for lengthening the beard and cutting the moustache **is to meet the demands of the natural habits (fitrat) of man.** The meaning of fitrat (natural habits) has been explained previously.

Fitrat:-
a. Those specific and unique characteristics of man which conform to his natural disposition.
b. By means of it every individual or nation is constituted.

c. Allaah has, by means of the Ambiyaa عليهم السلام, commanded the Muslim nation to adopt these qualities and remain unique from the rest of the world nations.

The Hadith of natural habits (fitrat) and it's commentary, as explained in Hadya Naazireen, has already been mentioned. The concise and penetrating explanation of Hadhrat Shah Waliyullah رحمه الله, in Hujjatullah Al-Baalighah, of this Hadith will, now, be presented in the words of Hadhrat Moulana Muhammad Manzoor Nu'mani رحمه الله :

"These ten actions which, in fact, are related to the chapter of cleanliness have been relayed to us from the founder of the righteous nation ('Millat-e-Hanifiyah'), Hadhrat Ibraheem υ. They, together with belief, were a common factor amongst all those righteous nations that followed the path of Hadhrat Ibraheem υ. Generation upon generation lived and died on these actions. This is why they are called natural habits (fitrat). They are the symbols of the Millat-e-Hanifi.

Every nation has some unique symbols. These symbols are such that the nation is recognised by means of them. Ignoring these symbols is punishable so that obedience and defiance of the teachings of the nation may be seen to be effectively under control. Further, it is essential that these symbols should not be rare, that practical benefits should spring from them and that people should accept them. In the ten qualities, these points are found. To grasp this a number of things need to be considered.

On the body of man there are some parts where hair growth displeases and is detestable to the conscience of a person who loves purity and has a sense of refinement. He dislikes it just like he dislikes impurity that comes out of the private parts. The hair beneath the arms and below the navel fall into this category. Thus, a person who is refined according to the demands of nature will perceive a sense of ease and vigour in his mind and soul when this hair is removed. This is the true demand of his inner self. Similar is the case of the nails.

The beard distinguishes between old and young, it creates beauty and honour in a man, it completes his masculinity and it is a recommended act (Sunnah) of the Ambiyaa عليهم السلام. Thus, lengthening it is obligatory and

shaving it is the practice of other nations like the Hindus, Fireworshippers and many other non-Muslims nations. In addition, since shaving is generally the practice of low people, a person who shaves is placing himself in their category.

The harm of a long moustache when it reaches till the mouth is that food and drink adheres to it. Mucous from the nose also passes by the same route. It is, therefore, the demand of purity that the moustache should not be kept too long. Thus, moustaches need to be cut, the nose should be cleaned by water, the tooth stick (miswaak) should be used, water should be used after answering the call of nature and joints where dirt collects should be cleansed. These are all necessities, which, from the point of view of purity, need no real explanation or clarification. (Maáriful Hadith, vol. 3, p. 62)

Every nation has to have distinctive symbols, without which the nation itself will cease to exist. Hindus regard the plaits of the hair and the janióo (sacred thread) as compulsory. Sikhs regard every hair of the body as an essential part of the body. Pharsis have a unique type of hat. The English also have a unique hat and a necktie which is regarded as compulsory to preserve their English (specifically, Christian) identity.

In contrast, a nation which has not preserved its external dress, has not preserved it's identity.[88]

The Muslims will be around till Qiyamah and it is, therefore, essential that as many Muslims as possible preserve their identity. Can this be possible without preserving our symbols?

We seek the protection from displeasing Allaah and His Rasul ρ

For a Muslim nothing can be worse than any of his words or deeds causing the displeasure of Allaah or giving difficulty to His Rasul ρ. If this does occur he is barred from the mercy of Allaah and deserving of a disgraceful punishment. Allaah states:

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[88] For further information refer to "Daari ke Falsafa" by Hadhrat Moulana Husain Ahmad Madani رحمه الله.

"Verily those who hurt Allaah and His Rasool ρ, Allaah curses them in this world and in the Aakhirah, and He has prepared a humiliating punishment for them." (Al-Ahzaab, verse 57)

Hadhrat Thanwi رحمه الله has written that 'giving difficulty' to Allaah has been mentioned figuratively. From this statement of Hadhrat Thanwi رحمه الله it is understood that both harming Nabi ρ and displeasing him are intended in this verse.

Now consider how Nabi ρ hates the base act of shaving the beard and how displeased and annoyed it makes him.
When the king of Iran, Khosroe Perwez, received the letter of Nabi ρ via his messenger, Hadhrat Abdullah Ibn Hudhaafah رحمه الله, he became angry and tore it up, saying: "The lowest from my subjects writes to me and places his name before mine."

Thereafter, he commanded Baazaan, his appointed governor of Yemen who was regarded to have the authority of the entire Arabian Peninsula under him, to dispatch two strong men to imprison this claimant to Nabuwaat.

Baazaan prepared a contingent whose leader was Kharkhasar. To get a better understanding of the state of Nabi ρ he sent another regional commander by the name of Baanwiah, as well. When these two reached Nabi ρ, the awe of his *Risaalah* made their veins throb.

As these people were Persian Fireworshippers they were clean-shaven and their moustaches were long.

Upon seeing them, Nabi ρ was annoyed and immediately asked them: "Who has commanded you to do this to your faces?"

They replied that their lord, Kisra (they referred to the king, Kisra, as lord). Nabi ρ said:

"My Rabb has commanded me to lengthen the beard and shorten the moustache."[89]

The story is long but the lesson is that Nabi ρ used to be naturally annoyed by even non-Muslims who appeared in that manner before him.

Consider the difficulty that is given to Nabi ρ when he sees a person growing his beard after having had the habit of shaving for some years. Now, if Nabi ρ, having become accustomed to a beard, has a similar dislike in seeing a clean-shaven person, can anything prevent this? May Allaah save us from giving difficulty to Allaah and His Rasul ρ.

A small beard

Rasulullaah ρ often used to apply oil to his head and neaten his beard by combing it.

It is clear that a small beard cannot be combed nor is there a need for adorning it.

In addition to this the Ahadeeth mentioned at the beginning of this book should be studied. It will be realized that the Ahadeeth in which opposition to the polytheists has been commanded also commands that moustaches be trimmed and beards be left to grow (not to trim them). This proves the impermissibility of keeping a small beard.

Similarly, in those Ahadeeth where opposition to the Fireworshippers has been mentioned, the command appears to trim the moustache and allow the beard to hang. It is clear that a small beard does not permit it to hang down. Thus, it also proves the impermissibility of keeping a small beard.

Freedom is an obstruction to Deen

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[89] Al Wafaa bi Ahwaalil Mustafaa, Ibn Jowzi, vol. 2, p. 733, Tabaqat Ibn Sa'd, vol. 1, Musannaf Ibn Abi Shaibah, Musnad Haarith Ibn Usama, Sirat Halbiyah.

After all that has been said it is a matter of experience that indicates that freedom allows the adoption of fashions (no matter how evil they may be, logically or from a religious point of view) which are not easily cast aside. In fact, the free mind will prove it's standpoint so forcefully that all opposition to it collapses.

However, I advise my brothers that this freedom will become a curse for you. Tomorrow when time runs out for you then you will wail and howl. For a few seconds, separate yourself from your free thinking and consider your life.

Allaah has referred to the Muslims as the best of nations. No matter how great a sinner or transgressor a Muslim might be, he still has at least some love for Nabi ρ. There is always hope that a person will see the benefits and value of Islaam and the lifestyle of Nabi ρ. There is always hope that Allaah will grant you the ability to practice upon Islaam.

This is beneficial from both a personal as well as a community point of view. Without obedience to Allaah and following the path of Nabi ρ and his companions τ a scattered nation can never be united.

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18. Imala , (The original document on Sunan Abu Dawood by Allamah Kashmiri is in Jamiah Husainiah, Rander)
19. Hashiah Sindhi Bar Nisai, Muhammad Ibn Abdul Haawi Abul Hasan Sindhi (1138, 1726)
20. Maa Laa Budda Minh, Qazi Thanaaullah Paanipati (1143-1225)
21. Fataawa Rahimiyah, Mufti Abdur Rahim Ibn Abdul Karim Al Hasani Wal Husaini (1321, 1903)
22. Nailul Awthor, Muhammad Ibn Ali Showkani (1173-1250, 1760-1834)
23. Al Qamoos, Muhammad Ibn Yakoob Fairozaabadi Abu Taahir Majdudin Shiraazi (729-817, 1329-1415)
24. Dustoorul Ulama, Qazi Abdun Nabi Ibn Ghulaam Rasool Ahmad Nagri Burhaanpuri
25. At Tareefaat, Ali Ibn Muhammad Ibn Ali Sayyed Sharif Jurjani (740-816, 1340-1413)
26. Lughaatul Quran, Sayyed Abdud Daim Jalaali
27. Mu'jamul Quran, Abdur Raoof Misri
28. Khasaail Nabawi, Hadhrat Moulana Muhammad Zakariyya Saheb Kandehlawi
29. At Taleequs Sabeeh, Hadhrat Moulana Muhammad Idrees Sahib Kandehlawi (1394)
30. Maáriful Hadith, Hadhrat Moulana Muhammad Manzoor Sahib Nu'mani
31. Umdatul Qari, Muhammad Ibn Ahmad Badruddin Aini (762-855, 1361-1451)
32. Fataawa Darul Uloom, Hadhrat Moulana Azizur Rahman Sahib (1275-1347, 1928)

33. Fataawa Darul Uloom, Hadhrat Nufti Muhammad Shafi Sahib Deobandi (1396)
34. Tirmidhi Sharif, Muhammad Ibn Isa Ibn Thowrah Sulami Bughi Abu Isa Tirmidhi (209-279, 824-892)
35. Abu Dawood Sharif, Sulaiman Ibn Ashath Azdi Sajistani Imam Abu Dawood (202-275)
36. Nihayah, Mubarak Ibn Muhammad Abus Saáadaat Mujduddin Ibn al Athir Asshaibani Aljazri (544-606, 1150-1210)
37. Nafúl Mufti Was Saaíl, Muhammad Abdul Hay Ibn Muhammad Abdul Haleem Abul Hasanaat Lakhnawi (1264-1304, 1848-1887)
38. Ibn Majah, Muhammad Ibn Yazeed Ibn Majah Rabí Qazwini (209-273, 824-887)
39. Al Wafaa biahwaalil Mustafaa, Abdur Rahman Ibn Ali Ibn Muhammad Abul Faraj Ibnul Jowzi (508-597, 1114-1201)
40. Mishkaat Sahreef, Muhammad Ibn Abdillah Abu Abdillah Ibn al Khatib Waliuddin At-Tabrezi (737, 1336)
41. Ahkaam al-Ahkaam Sharh, Taqiuddin Abul Fath Ibn Daqiqul Eid (625-702)
42. Al-Mughni, Abdullah Ibn Ahmad Abu Muhammad Ibn Qudamah Hanbali Damishqi (541-620)
43. Iífaa ul Lihyah Maá Daari ka Fesla, Hadhrat Moulana Husain Ahmad Saheb Madani (1292-1377)
44. Shamsud Duhaa Fi Aáfaíl Luhaa, Abdul Haleem Ibn Muhammad Kifaayatullah Ibn Muhammad Ali As-Salafi
45. Adaatut Tambih Fi Bayaan Mána at-Tashabbuh, Moulana Abdul Hay Ibn Ahmad Kafletwi Surti (1283-1331)
46. Rasaaíl Masaaíl, vol1. 1, Janaab Abul Aála Moududi Saheb
47. Nurud Duhaa Fima Yataállaqu Bil-Luhaa, Moulana Ashfaaq ur-Rahman Kandehlawi.

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